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SCHOOL AND COLLEGE.

The college has had to bear the brunt of many assaults during recent years, from the rude thrusts of the weaver's beam in the hands of the philistine to the volleys that come from the ranks of a purblind democracy that resents anything like distinction in education just as it resents the distinctions of wealth and social position. The firing along this latter line is somewhat irritating in its persistence, and it has weakened not a little the work of higher education. It finds a shining mark in every form of educational endeavor that is not obviously correlated with the day's work of securing a livelihood, although the activities with which it seeks to displace the tested and approved forms of educational discipline have by no means been shown to be justified by their fruits. These material objects look well to the "practical" vision, they give a business-like appearance to college catalogues, and they provide the pedagogical demagogue with an unlimited opportunity for the outlet of his rhetorical energy in the newspaper, the political gathering, and the educational conference. But those who urge them are content when their adoption has been secured, and do not care to investigate their application. Indeed, the searching analysis which would be required to determine the extent to which these educational prescriptions were actually fitting young people for life is a task far beyond the powers of those who are so noisy in their advocacy.

Most of our current popular discussion of educational problems is superficial or empty because it has catch-phrases rather than ideas for its subject-matter. It sounds plausible to say that the schools should fit boys and girls for the practical work of life, and that knowledge of the world of to-day is more useful to them than all the lore of the past. And it is always easy to raise a cheap laugh about little Johnny's father, successful man of affairs, who is quite unable to help his puzzled offspring solve a geometrical problem. A California educator was horrified the other day when it appeared that the students in the high schools of the State knew more about Roman history than they did about current events. "Are our American schools preparing

Roman citizens?" was his indignant outcry, and the sympathy evoked by a protest of this sort is quite as cheap as the laughter with which we greet the lamentable case of little Johnny's father. All these complaints about the "unpractical" character of our teaching are made in almost total ignorance of education in its deeper nature and underlying purpose, and in entire misapprehension of the argument by which any education at public expense is to be justified. It is, to put it brutally, of vital consequence to the State that little Johnny should be prepared to exercise the duties of intelligent citizenship, but of no particular consequence (to the State) that he should be fitted to earn a living. That is clearly his personal affair, and his self-interest may safely be left to deal with it. It is not the hungry man, but the illiterate man, whose existence is a menace to the social organization, and whom it is the bounden duty of society to extirpate as a condition of self-preservation.

A great plaint now goes up all over the land to the effect that the colleges are tyrannizing over the schools, restraining their generous impulse to let children have what they want (or what their uninformed parents would like them to have), and forcing their work along fruitless ways into narrow channels. These arrogant institutions, it is urged, close their eyes to the conditions of modern life, with its increasing multiplicity of interests, and fail to frame their programmes with an eye to the main chance,—that is, with reference to the demands of the labor-market. The voice that makes this plea is so plainly the voice of unwisdom that it is difficult to be patient with it. In a rational view of the matter, the colleges are engaged in a desperate effort to maintain any sort of an educational standard in the face of an opposition that cares nothing for standards, that is debasing them in every direction, and that wishes boys and girls to be passed through college with a minimum of exertion. Throughout the years that precede the college, the minds of young people are encouraged to develop along the paths of least resistance, and then, when they would further pursue the path, they are pained to discover that the colleges require them to exhibit some evidences of fitness for the serious work of education. For years they have been free to select the safest courses, have taken bookkeeping instead of physics and domestic science instead of geometry, for years they have dawdled along, under conditions that make for mental flabbiness or worse, and then a halt is called, and they realize that most of their school life has been wasted, and

that they have not been preparing themselves for college at all, but merely marking time. They have never acquired the habit of accuracy, and they have never been forced to buckle down to stiff problems and work them out by sheer dogged determination. Our sentimentalized and emasculated school systems have put them through a mere travesty of the educational process, and they find themselves helpless in the face of the demands which any self-respecting college must make upon the students whom it admits within its precincts.

All honor, we say, to those institutions which refuse to serve the time, but which serve instead that ideal of intellectual attainment which it is the sacred duty of the college to keep alive. Too many of our colleges are ignominiously betraying their cause, and weakening under the pressure of an unenlightened public demand for easier entrance requirements and a more liberal variety of the credits that may be offered. Some of our largest institutions are willing to receive untested any student who brings the certificate of a high school—even of a high school that reduces to a disgraceful minimum its *specific* requirements for a diploma. A boy or girl may gain entrance into one of these colleges without algebra or geometry, without physics, or without knowledge of any foreign language whatsoever. All he need offer is a miscellaneous assortment of credits sufficient to make up the required total; and in this democracy of interests, a course in blacksmith-work counts for as much as a course in Greek. No wonder the colleges that thus throw wide open their doors are swollen in numbers, for the *cachet* of a college education is still held to be of value, even if the substance bear no relation to what the term has hitherto been supposed to connote.

Education, as it was conceived in this country a generation ago, was a reasonably solid structure, honestly built up from foundation-stone to coping. What has been going on of recent years has been a steady undermining of the masonry, substituting rubble and clay and other unfitting material for the lower courses, and then demanding that the superstructure should be determined by the needs of the material upon which it rests. It is jerry-building gone mad. Only here and there do we find colleges (and in them is our educational hope) that maintain a firm stand for the humanities and the disciplines, that refuse to admit students without real preparation, that refuse to keep them unless they do real work, and that do not fritter away their energies by multiplying courses of dubious value, but place their main reliance upon the subjects

that have proved their power to strengthen the mind and mould the character. Little Johnny, who "never could understand algebra," and who did not "take" physics because the hard work would be "bad for his health," and who passed Latin by because he did not expect to "need it in his business," would be excluded from such a college, for the all-sufficient reason that it had better work to do than licking boys like him into shape. Such a college would make but a poor showing in the competition for numbers, and might be hard put to it for endowments; but its graduates would be likely to give a good account of themselves, and it would be as a light set upon a hill in the educational landscape.

DO WE KNOW WHAT WE WANT IN EDUCATION?

The proof of the pudding is the eating thereof. For two or three generations in America we have been engaged in the most extensive and expensive educational concoction ever known. What is the result? What is the flavor and taste of our product? Will it gain us a prize in the country fair of the world? Will we get a blue ribbon for intellect, for manners, or for morals?

These are questions which would require an expert commission to investigate. They cannot be settled offhand by an essayist. But one may offer some considerations which tend to throw our success into doubt.

Education ought to mean civilization, and civilization largely consists in conserving and honoring the best that mankind has known or done. Is there any such reverence in America for what the race has pronounced good? Or is not our attitude towards the past typified by one of our most popular books—Mark Twain's "Innocents Abroad"? But it is not only the actual deeds of the ages that we despise; it is the tone, air, and sentiment of what is greatest and highest in human thought and action. Speak to the average educated American about poetry, and he will turn upon you with an idiotic laugh. Speak to him of romance or devotion or self-sacrifice, and he will regard you with a lack-lustre eye. Very likely this same self-satisfied citizen has in him the elements of poetry and devotion. But surely education ought to educe and bring them to the surface. We have paid enough to have our diamonds polished, and ought not to be obliged to wear them in the rough.

Humor is a great asset for a people. It makes for cheerfulness, sanity, and endurance. But it may be questioned whether we have not too strong a strain of it in our character. The Broad Grin overspreads all our part of the American Continent. Pretty nearly everything is viewed from a humorous standpoint. In our best authors this is called irony. If

all distinction, beauty, profundity, and power are to be delivered over to the domination of the Comic Muse, there is bound to ensue a vast and deep vulgarization of life itself.

Let us turn to our morals, for there we proclaim ourselves strong. Well, there is an immense amount of preaching amongst us. Everybody preaches, so I suppose everybody performs. One of the most curious features of this didactic set is our passion for maxims, axioms, precepts. Every newspaper keeps a Solomon on tap to pour these forth in a steady stream. There never was anything like it before. English literature has always run to concrete example rather than to precept. Chesterfield and Samuel Smiles are almost the only authors who occur to us as purely givers of advice. Of course all such work denotes a primitive state of mind in those who accept it. It is like the chairs and stools by aid of which a child learns to walk. As soon as people can trust themselves they disdain all such half truths or whole falsities.

Have we any settled ideal in this country towards which we direct our education? Other peoples have known what they wanted from education. The Greeks wanted to produce a race of athletes and artists—to attain to harmonious perfection of body and mind. They did attain to that: they made humanity statuesque and reached a hegemony in some of the arts which they still hold. The Romans educated for war and domination. The churchmen, into whose hands education fell in the Middle Ages, educated for the other world. They produced a race of spiritual enthusiasts who swayed the world with their visions, and who brought something of heaven down to earth in their architecture, painting, music, and sculpture. The French have educated mainly for manners, for social charm; the Spanish for the cultivation of a stately personal pride. Bismarck's jest that as England owned the sea and Russia owned the land, there was nothing left for the Germans but the sky, is borne out by Germany's greatest achievements—metaphysics and music. England is perhaps the only country which has educated for literature. I do not mean by this that it has not educated for other things,—war, domination, science,—but that through its whole educational system, and through the common thought of its people, runs a feeling, an acknowledgement that literature is the best work that men can do. As a result English literature is the greatest in existence. Is there any single thing that American education has aimed at? Faith, I cannot think of any, unless it is Big Business.

Leigh Hunt, who lived during his boyhood in this country, said that he never thought of the United States without seeing a great counter extending the whole length of our Atlantic seaboard. I am afraid that this counter still exists, and branches off in all directions over our domain. In very truth we have educated mainly for practical ends, and to that effect have accepted Science as our guide. We have the excuse that it was ours to break in and subdue a

continent. We need strong tools to do this, and the incitement of gain to keep us at our work. The present writer spent a good section of his life in this sort of thing—railroad building—and he has the utmost sympathy and admiration for the men who pioneer material existence. But the finest flower of civilization is not born amid such men or such scenes. It is not born amid any people who accept business and science as the “be all” and the “end all” here.

Religion and art are ends in themselves. They are finalities, lasting satisfactions. But Science is only a means. The word of Science always is, “and then, and then, and then.” We do not build bridges or railroads to sit down and look at them with ecstatic joy,—we build them to get somewhere. Even when radium is isolated or the spectrum of a nebula established, these successes are only steps in utilitarian progress.

We have built our faith on Science, and the foundations are giving beneath us. Many of the greatest men of science of the day are harking back to the old tracks of metaphysics and religion. Not only that, but Science is betraying us in a material way. It promised to make life easier and happier for us. Well, in the past year or so the whole world has known the pinch of hunger. We have felt it particularly in America, and have savagely resented it. If Big Business and Science together cannot fill our stomachs, what good are they? We have boasted of our unparalleled prosperity in America. We forgot that other ages and places have also been prosperous. There is a legend of “Merrie England,” where everyone had enough to eat and plenty of time for sport and recreation. There were ages when the pleasant country of France, or Italy the beautiful, were paradises. And all this was before the time of Big Business or Science. Obviously no single formula of education will answer even for material perfection.

Probably there is no better test of the results of a nation's education than the way in which successful people of all kinds rank in public estimation—the off-hand precedence which is accorded them. In America to-day the men who are most and first in the public mind, who are the objects of general envy and emulation, are the wielders of vast wealth, the masters of finance. Then, perhaps, come the statesmen, though they win their places as by an ordeal of fire. Then rank the men of science of all kinds,—inventors, investigators, engineers, educators, physicians, and the like. Far down on the roll rank the soldiers, and at the bottom of the list come the clergy, the poets, and the artists. Surely this is a spectacle of a world upside down, of a world waving its useful but humble locomotive members in the air while its head “and features, the great soul's apparent seat” grovel in the dust. From the beginning of time, in nearly all places, two orders of men have been dominant, have absorbed the interest and attention of mankind. These have

been the poets and the soldiers—using those terms, of course, in a generic, in the widest allowable sense. The records of Hindoo life are largely devoted to the strife between these two classes, with all the other castes of men trailing on behind, unregarded. Similarly the old Celtic literature knew only two kinds of personages,—warriors and bards. And of course every great epoch in European history is made glorious by a circle of heads belonging to these two orders of men. Of all the vast accumulation of the biographical literature of the world, probably nine-tenths is devoted to men of the sword and the pen. The settled judgment of the world seems to be that anybody can be useful but that only these are interesting. All of us who read for love rove like bees from the accounts of battles to the records of literary and artistic struggles and triumphs. Somehow we feel that the great in these fields express, incarnate, life more fully than any others. Who takes an interest in the ledgers of Venetian merchants or the records of German guilds. Yet in America we are trying to reverse this decision of all time,—we are trying to place financiers, business men, and scientists on the thrones of the world. Now no one doubts the power, the utility, or the indispensableness of such men. Doubtless their similars have always had their share of contemporary regard. Money talks, even if it rarely says anything worth listening to. But I think the dazzled eye with which we regard such potentates is a new thing.

Probably the spirit of a nation dictates its system of education, and to tell it to change that system is equivalent to telling it to be born again. But we must make some change in our ideas and ideals if we want to cut the figure in the world which we have a right to do. Perhaps we might take a hint from the Catholic Church, which is perhaps the wisest organization ever known, and, in a way, the most democratic. It has never evinced an overwhelming desire for a general intellectual education. It has preferred to train the great mass of its people in manners and morals, and to reserve its treasures of culture for the most promising pupils. We fight against the idea, in America, that there is any inequality in natural gifts, and we try to give everybody an even chance. This is praiseworthy of course, but it is impossible. The texture of men's minds differs more than the grain of wood in the forests. As a corollary to our democratic endeavors in this way, we come to the conclusion that one kind of gift, one kind of success, one kind of achievement, is as good as any other. But it is not. There are hierarchies of talents: there are some kinds of genius so rare that they outvalue all the rest. We must recognize this or our education will be a muddle. We must recognize too that there are limitations to physical and material endeavor,—that we cannot all be rich, or even comparatively well off; and that we had best try to lay up treasures of emotion, intellect, and spirit which will endure and console.

CHARLES LEONARD MOORE.

CASUAL COMMENT.

MAKING THE FULLEST USE OF AN EDUCATIONAL PLANT (to apply an industrial term to what may be regarded as a great intellectual industry) obviously requires that the plant shall not stand idle any great part of the time. An all-the-year-round use of public school buildings for the good of the public is coming more and more to be looked upon with favor, although the proposal, as made by Mr. John Cotton Dana some years ago in "The Independent," evoked at first vigorous protest and little or no encouraging response. To say nothing of the benefits to accrue from longer school terms and shorter summer vacations, one obvious way of making the schoolhouse publicly useful throughout the year is to connect it, wherever practicable, with the public library system and cause it to shelter a branch library, or perhaps even the main library itself where a separate building cannot yet be provided. The town of Pomfret, Vermont, has adopted the suggestion of its progressive librarian, Mrs. Abba Doton Chamberlin, and constituted each of its schoolhouses a branch library, numbered as is the school district it serves. Grand Rapids, Michigan, is another town (or city in this instance) that has successfully met the need of additional branch library buildings by utilizing its schoolhouses for the purpose. One of the Grand Rapids teachers admirably expounded the advantages resulting from this coördination of educational effort in an address before the library section of the Michigan State Teachers' Association at Detroit last November. (See this paper, "The Use of the Library in the Grades," in "The Library Journal" for April.) In the South, school libraries are abundant, and are increasing, as interestingly set forth by Mr. Louis R. Wilson, librarian of the University of North Carolina, in a paper read before the Southern Educational Association last December and now printed in the above-named issue of "The Library Journal." The school library is of course not to be confused with the branch established in the school building as an offshoot of the main library. Each has its uses and its reason of being, though the control and direction of library activity by the library authorities rather than by the school board would seem in general to yield the better results. New York State long ago tried the system of district school libraries, and was glad to discard it in favor of a more economical and fruitful plan. But unquestionably the school library has often proved itself far better than no library at all, and has often, especially in our Southern States, prepared the way for a full-fledged public library. In this connection it is to be noted that some few local attempts, as at Minneapolis and in New York City, have been made to put the public library system under the control of the school authorities as a part of the general educational system. Probably most if not all library workers will maintain, and with reason, that the public library is too distinctive and important an institution to be made a subordinate part of any general system, even though a cordial

coöperation of school and library is always desirable and is more and more becoming the rule rather than the exception. Those interested in this whole question of affiliating the two will do well to read, if they have not already done so, those numbers of Mr. Dana's "Modern American Library Economy Series" that treat of school work in the library and library work in the school, and also the various papers and editorials on the subject in the "School Number" (April) of "The Library Journal."

HOW THE AMERICAN PUBLIC LIBRARY STRIKES AN IMMIGRANT, or at least how it struck one immigrant from Russia eager to enjoy the blessings of American citizenship, may be gathered from a passage in the penultimate chapter of Miss Mary Antin's autobiography, parts of which have been appearing in the "Atlantic" as a preliminary to its recent publication in book form under the title of "The Promised Land." Of the book-hungry little alien we read in her own glowing words: "Off toward the northwest, in the direction of Harvard Bridge, which some day I should cross on my way to Radcliffe College, was one of my favorite palaces, whither I resorted every day after school. A low, wide-spreading building with a dignified granite front it was, flanked on all sides by noble old churches, museums, and schoolhouses, harmoniously disposed around a spacious triangle called Copley Square. Two thoroughfares that came straight from the green suburbs swept by my palace, one on either side, converged at the apex of the triangle, and pointed off, across the Public Garden, across the historic Common, to the domed State House sitting on a height. It was my habit to go very slowly up the broad steps to the palace entrance, pleasing my eyes with the majestic lines of the building, and lingering to read again the carved inscriptions: *Public Library — Built by the People — Free to All*. . . . Here is where I liked to remind myself of Polotzk, the better to bring out the wonder of my life. That I who was born in the prison of the Pale should roam at will in the land of freedom, was a marvel that it did me good to realize. That I who was brought up to my teens almost without a book should be set down in the midst of all the books that ever were written, was a miracle as great as any on record. That an outcast should become a privileged citizen, that a beggar should dwell in a palace—this was a romance more thrilling than poet ever sung. Surely I was rocked in an enchanted cradle." Even the world-weary and the blasé will catch something of the enthusiasm, of the exultant joy of living, that breathe in every page of "The Promised Land."

EDUCATIONAL CHAOS, from which it is hoped that something like educational kosmos is now beginning to emerge in this country, forms the subject of some interesting observations and suggestions from Dr. Henry S. Pritchett in an article entitled "Education and the Nation" in the April "Atlantic Monthly." Like many another before him, Dr. Pritchett deploras

the lack of unity and system in American education, a lack far more conspicuous than in the other great nations of the world; and this defect becomes more pronounced the higher we go in our seminaries of learning. Even our largest universities have a distinctly local or provincial character, and pursue their course with too little regard to any one common ideal and aim. But of late years a hopeful coördination of college and university with the high school has been effected, and this seems likely to lead to a better unification of higher education itself throughout the country. A valuable contributing agency to this end should be found in our national bureau of education, which has hitherto concerned itself almost exclusively with the elementary and secondary schools, but which, under its new head, Dr. Pritchett hopes may advance to larger undertakings. "Every state system of education," he believes, "every college, every university which is doing honest and sincere work, has everything to hope and nothing to fear from such a national scrutinizing agency. No one can doubt that the influence of a bureau so administered would make not only for educational efficiency, but for a larger patriotism. The college which best serves the nation will in the long run serve best its state and its community." Standardization can be carried to regrettable extremes, in education as elsewhere; but there is no immediate danger of any tame and tiresome monotony in our widely scattered and abundantly diversified institutions of higher learning.

THE HIGH SCHOOL AND THE PUBLIC LIBRARY seem in general admirably fitted to work together in harmony and for the common good. Yet there is sometimes a remarkable lack of hearty and intelligent coöperation in their activities. Mr. Thomas Lloyd-Jones, principal of the Madison (Wis.) High School, calls attention, in the current "Wisconsin Library Bulletin," to a striking instance of this lack. He says, in part: "In the high school building [at Madison] no provision had been made for a library room because the public library was supposed to adequately minister to our needs. There was no one person whose duty it was to see that these hundreds of young people were encouraged in their quest for knowledge not absolutely required by the teachers. Many good books and magazines were in the public library spoiling from lack of use. As a rule, the high school teachers did not use the facilities at hand. Teachers would send pupils to the library for reference work without knowing that the desired information was available. . . . This unscientific, haphazard, inefficient method produced dissatisfaction on the part of pupils, overwrought nerves on the part of librarians, and the blues on the part of the teacher, who was disappointed again and again because pupils came to class with poorly prepared lessons." How this vexatious situation was changed for the better is explained in the latter part of Mr. Lloyd-Jones's interesting article, his own agency in the transformation being not unapparent though modestly kept in the background. Other matter of inter-

est to teachers as well as to librarians is to be found in the same issue of the "Bulletin."

EURIPIDES AND MR. BERNARD SHAW were rival candidates for popular favor, some years ago, on the London stage. The distinguished Grecian, Professor Gilbert Murray, who is now visiting us, had a word of interest to say to the inevitable and ineluctable interviewer when the latter asked him about the production of his translations from the Greek tragic poets. "There was an unexpected interest in them," he replied. "And the crowds were in the pit," he added, with manifest satisfaction. "You know, Bernard Shaw and Euripides were alternating then in Mr. Barker's theatre, and as to receipts were running neck and neck; but I think I rather beat him in the pit." Among other remarks attributed to the interviewed scholar at this time, it is encouraging to read this: "Greek is forging ahead in England. Compulsory Greek is, of course, dying out in most places, though it will probably always be kept for a good many of the courses at Oxford and Cambridge. But the general interest in Greek thought and Greek literature has increased enormously during the last fifteen years or so. . . . And there's another interesting thing. I believe there's no country in the world where the political leaders are such scholars as they are in England. Take Mr. Asquith. He's a first-rate Greek scholar, and two of his sons are. Mr. Birrell is another, and Lord Milner and Lord Morley." Dr. Murray goes so far as to maintain that "the number of people who can translate a piece of Greek is larger than ever," and he eloquently and well explains why the love of Greek should continue and will continue. Cheering words are these of Dr. Murray's, even after all allowance for enthusiasm has been made.

THE AVERAGE READER is the subject of a recent bright and entertaining contribution to "Harper's Weekly" from the pen of Miss Olivia Howard Dunbar; but the average reader, if anyone can be found to acknowledge himself such, may well fail to recognize his portrait in the flattering picture drawn by Miss Dunbar. "His desires," affirms the writer, "are mainly three: first, to know what life is, which leads him to read science; second, to know what life means, which takes him to religion and philosophy; and third, to know how life may be intensified, wherefore he reads romance." Surely, this is, in part, at least, what the average reader ought, for his own good, to read; and it is what public libraries gently and unobtrusively encourage him to read; but if the whole number of books on science and philosophy and religion read in a year were divided by the number of readers of that year, it is safe to assert that no more than a small fraction of a book in those serious classes would stand to the credit of each reader. In this calculation both sexes are to be included, and every person whose indulgence in reading is not confined to the newspaper. Any considerable experience in public library work or in miscellaneous bookselling must compel the candid

person to admit, however reluctantly, that science and philosophy and religion do not constitute two-thirds or even one-third of the reading matter demanded by fifty out of every hundred readers, or, in other words, by the average reader.

INDIVIDUALISM IN EDUCATION has been the tendency ever since "the three R's" ceased to be the unvarying curriculum of the schools, and Greek, Latin, and mathematics the sum and substance of a college training. The ramifications and reticulations of a complicated elective system, with its attempted provision for all conceivable tastes and bents on the college student's part, the modern schemes of university extension, and the various vocational and industrial schools, schools for backward pupils, schools for exceptionally forward pupils, institutions for the blind, the deaf, the deaf-and-dumb, for the weak-minded, and so on, are certainly calculated to meet the wants of the individual in a manner undreamt-of in the days when the little red schoolhouse, the village academy, and the college were the only known agencies for teaching the young idea and rounding out the accomplishments of the adolescent youth and the budding maiden. In no fewer than fifty-four of our cities there are now reported to be special schools or school-rooms for those brighter or more precocious children who in the olden time were compelled to fret their hearts out in checking their eager pace to something like the alowness of the leaden-footed and wooden-headed tail-enders of the class. The stereotyping or standardizing of education is apparently something one need not lie awake nights to worry over just at present.

WILLIAM T. STEAD, man of ideas and ideals, militant champion of the cause of peace, confident advocate of a wonderful scheme for inoculating barren soil with the bacillus of fertility, philanthropic propounder of a plan for providing homes for unfortunate infants, ardent enthusiast for psychic research, and incidentally a writer of books and founder of "The Review of Reviews" and other less successful periodical publications, was among the victims of the late awful shipwreck off Cape Race. Among the many works of his pen are "Truths about the Navy," "Maiden Tribute of Modern Babylon," for which he suffered three months' imprisonment, "The Truth about Russia," "If Christ Came to Chicago," "Satan's Invisible World," "The United States of Europe," "Mr. Carnegie's Conundrum," and "The Despised Sax." Born in 1849, the son of a dissenting minister, Mr. Stead came honestly by his bent for non-conformity, and it is cause for deep regret that so vigorous a protestant against all manner of entrenched iniquity and hoary prejudice should have been cut off in the ripeness of his powers.

BRET HARTE AND DICKENS AS ESTIMATED AND COMPARED BY CARLYLE, in a letter of Carlyle's dated 1872, that someone has unearthed and made public, seem to stand very nearly on the same dead level of mediocrity. "Bret Harte," says the letter,

"is a notable kind of object, a man altogether modelled upon Dickens; like Dickens seeking his heroes in the region of blackguardism and the gutters, where heroic magnanimities and benevolences, I believe, were never found; and delineating them, like him, by all-deep mimicry instead of penetration to the real root of them and their affairs—which indeed lies much further down! Like Dickens, however, he does the feat generally well; and I suppose will continue at the same moderate workmanship, though a man of more weight of metal than Dickens was." Carlyle goes on to despair of Bret Harte's mending his ways, his forty years counting too heavily against any such reform. But to be reckoned as possessing "more weight of metal" than the foremost novelist of his time is surely glory enough, and Bret Harte might well have been content to keep on with his "all-deep mimicry," wherein few have surpassed him.

BROWNING'S TACT AND COURTESY shone conspicuous as the poet moved, a prominent figure, in the social and literary world of his day. In Hon. George W. E. Russell's latest volume of personal recollections, "One Look Back," an anecdote is told showing how the adroit author of "Asolando" could relieve himself of a bore with the air of conferring a favor. Mr. Russell had assembled a group of Browning enthusiasts to meet the master at a dinner which he, the narrator, was giving in the poet's honor. "As soon as dinner was over," he says, "one of these enthusiasts led the great man into a corner and began cross-examining him about the identity of 'The Lost Leader' and the meaning of 'Sordello.' For a space Browning bore the catechism with admirable patience; and then, laying his hand on the questioner's shoulder, he exclaimed: 'But, my dear fellow, this is too bad; I am monopolizing you!' and skipped out of the corner." The not infrequent disinclination of writers, as of other craftsmen, to talk shop, is a thing the literary-hero-worshipper is slow to learn.

JOURNALISM AT THE UNIVERSITY OF ILLINOIS is assuming large proportions, both as an academic course and as a practical industry. The new building now in process of construction for the School of Commerce will furnish commodious quarters for the work in journalism, whose magnitude and importance in the university life may be inferred from the many publications issued by the students. These include "The Daily Illini," "The Illinois Magazine," "The Illinois Agriculturist," "The Illio," "The Technograph," and the humorous monthly magazine, "The Siren." The young men in training at Urbana for the regeneration of the nation's newspapers maintain a fraternity which appropriately calls itself "The Fourth Estate."

AL FRESCO READING-ROOMS increase apace among our public libraries, even though the pace is slow. Cleveland's new public library building is to have a roof-garden reading-room, thus falling in line with the praiseworthy movement which began in the mild

and equable climate of Los Angeles, under the memorable administration of Librarian Lummis, and which has found favor in at least one of the branch libraries in less salubrious New York, and has even been favorably considered in bleak Boston, of east-windy renown. When to open-air schools and dormitories and play-grounds there shall have been added open-air reading-rooms in any number, we shall feel that we have taken a long step toward the simple and the natural and the healthful life.

COMMUNICATION.

CAVOUR AND A FAMOUS PHRASE.

(To the Editor of THE DIAL.)

In his interesting letter in THE DIAL of April 1, on "D'Annunzio as a National Poet," Mr. Melville B. Anderson falls into the common error of attributing to Cavour the historic expression "*L'Italia farà da sé*," and then piles Ossa on Pelion by interpreting the phrase as a prophecy that United Italy "will not exist . . . by the sufferance of her neighbors"—or, to put it more forcibly, that she would exist without need of this sufferance. Now, it is hardly fair to Cavour to burden him with the authorship of so unthinking a boast or so absurd a prophecy. The plan by which Italy, alone and unaided, was to realize independence and unity broke down utterly in 1848-9, with the failure of Piedmont to expel the Austrians; and when Cavour came to power in November, 1852, he brought into office the conviction that only with the assistance of a foreign state could the independence of Italy be won. This conviction was the very basis of his policy; and, acting upon it, he gained the indispensable aid of Napoleon III. Only a superficial knowledge of the times is necessary to make it clear that Cavour would not, indeed could not, have voiced this bit of patriotic bombast.

The author of the phrase was the king, Charles Albert. In 1843, there had been a dispute between Piedmont and Austria over the salt trade with the Canton of Ticino. There had been further friction as to the Treaty of Florence; and in April, 1846, Austria placed a prohibitive tariff on Piedmontese wines. The attempt to cow Piedmont failed. To quote Mr. Bolton King,—"Charles Albert . . . told his reactionary councillors that 'if Piedmont lost Austria she would gain Italy, and then Italy would be able to act for herself.'" (History of Italian Unity, vol. i, pp. 167-8. The italics are mine.)

Again, in his proclamation of March 23, 1848, to the people of Lombardy and Venetia, the king said that Piedmont was "trusting in the aid of that God who . . . enables Italy to work out her own salvation" (pose *l'Italia in grado di fare da sé*). Mr. W. R. Thayer points out in his "Dawn of Italian Independence" (vol. ii, p. 131, Note), that the expression "*L'Italia farà da sé*," which the proclamation echoes, originated in the disputes with Austria; it is probable that its repetition by the king in this manifesto gave it wider currency and made it the battle-cry of his unsuccessful campaigns. As Mr. Thayer says, it "was the national watchword until the disaster of 1848-9 proved it to be fallacious." Cavour, as a statesman, inherited the lesson, as well as the hope, which lay in the king's noble failure.

FREDERICK ALDRICH CLEVELAND.

Bryn Mawr College, April 20, 1912.

The New Books.

HOW ONE IMMIGRANT GIRL DISCOVERED AMERICA.*

Something new and distinctive marks the style of the young Russian Jewess whose recent contributions to "The Atlantic Monthly," over the signature "Mary Antin," have attracted more than usual attention. The abbreviated and simplified form of her Russian patronymic, adopted by the immigrant family after consultation with a self-constituted committee for the Americanization of impossible foreign names, is no longer that by which the gifted writer is known among her friends, since she is now the wife of a Columbia University professor; but to her admiring readers she will continue to be Mary Antin, and thus the reviewer will call her. "The Promised Land," now published complete, in book form, after the appearance of the greater part in the above-named magazine, is the life-story of an eager, observant, reflective, aspiring, and always original young woman whose formative years have been divided between the stifling restrictions of the "Pale" and the glorious freedom of America. Polotzk, in the government of Vitebsk, was the scene of her infancy and early childhood; Boston and its suburbs that of her maidenhood and young womanhood—with the broad Atlantic separating as by a chasm none too wide the amazingly disparate halves of this growing period. She is still under thirty, and she had to learn our language at an age when the acquisition of a new tongue is not exactly like the imbibing of mother's milk; and yet note the idiomatic raciness of her style as illustrated by the following random passage out of her book:

"Grandma Rachael meant to be very strict with us children, and accordingly was prompt to discipline us; but we discovered early in our acquaintance with her that the child who got a spanking was sure to get a hot cookie or the jam pot to lick, so we did not stand in great awe of her punishments. Even if it came to a spanking it was only a farce. Grandma generally interposed a pillow between the palm of her hand and the area of moral stimulation."

The Polotzk of the narrative is, of course, not to be confused with Plotzk (also written Plock) of Russian Poland, some four hundred miles to the southwest; nor is the Dvina River that flows within a few miles of Polotzk to be mistaken for the mighty Dwina that empties into the White Sea. Having thus definitely fixed the scene of Mary Antin's first years of wide-eyed wonder

*THE PROMISED LAND. By Mary Antin. Illustrated. Boston: Houghton Mifflin Co.

and intellectual hunger, let us hear her relate the cruel disappointment of her infant hopes to be allowed to drink at the fountain of knowledge even as the boys drank. Word had gone abroad that Pinchus, son-in-law of Raphael the Russian, had two bright little girls whose talents were going to waste for lack of training, and Rabbi Lozhe became interested and sent for them, to see what truth there might be in the report.

"They tell me how the rav lifted me up on a table in front of him, and asked me many questions, and encouraged me to ask questions in my turn. Reb' Lozhe came to the conclusion, as a result of this interview, that I ought by all means to be put to school. There was no public school for girls, as we know, but a few pupils were maintained in a certain private school by irregular contributions from city funds. Reb' Lozhe enlisted in my cause the influence of his son, who, by virtue of some municipal office which he held, had a vote in fixing this appropriation. But although he pleaded eloquently for my admission as a city pupil, the rav's son failed to win the consent of his colleagues, and my little crack of opportunity was tightly stopped."

The bitter lot of the Russian Jew is depicted by the author in a way to wring the heart, but the gloom and horror of it all are relieved by irresistible touches of humor, while the charity and largeness of view displayed by this daughter of a hated and ill-used race are beyond praise. A paragraph or two from the opening chapter, "Within the Pale," will present a picture of hardship, cruelty, and injustice strikingly in contrast with the large opportunity and blessed freedom beckoning the poor victims to the land of promise across the seas.

"Many bitter sayings came to your ears if you were a Jewish little girl in Polotzk. 'It is a false world,' you heard, and you knew it was so, looking at the Czar's portrait, and at the flags. 'Never tell a police officer the truth,' was another saying, and you knew it was good advice. . . . It was not easy to live, with such bitter competition as the congestion of population made inevitable. There were ten times as many stores as there should have been, ten times as many tailors, cobblers, barbers, tinsmiths. A Gentile, if he failed in Polotzk, could go elsewhere, where there was less competition. A Jew could make the circle of the Pale, only to find the same conditions as at home. Outside the Pale he could only go to certain designated localities, on payment of prohibitive fees, augmented by a constant stream of bribes; and even then he lived at the mercy of the local chief of police. . . . It was easier to be friends with the beasts in the barn than with some of the Gentiles. The cow and the goat and the cat responded to kindness, and remembered which of the housemaids was generous and which was cross. The Gentiles made no distinctions. A Jew was a Jew, to be hated and spat upon and used spitefully."

Turning now to America and emancipation and limitless opportunity, with hope new every morning and attaining its sure fulfilment with each passing week and month and year, we find

the wonder and delight of the young immigrant thus portrayed:

"Education was free. That subject my father had written about repeatedly, as comprising his chief hope for us children, the essence of American opportunity, the treasure that no thief could touch, not even misfortune or poverty. It was the one thing he was able to promise us when he sent for us; surer, safer than bread or shelter. On our second day I was thrilled with the realization of what this freedom of education meant. A little girl from across the alley came and offered to conduct us to school. . . . No application made, no questions asked, no examinations, rulings, exclusions; no machinations, no fees. The doors stood open for every one of us. The smallest child could show us the way."

Again, in a later chapter, this emphasis on the educational advantages enjoyed by the children of new-comers to our free land is repeated. Far too few are the immigrant foreigners who are thus dazzled by the brightness of intellectual and spiritual opportunities, rather than by the gleam of gold, luring them to the land of promise. But it is cheering to find even one of them writing in the following strain:

"The public school has done its best for us foreigners, and for the country, when it has made us into good Americans. I am glad it is mine to tell how the miracle was wrought in one case. You should be glad to hear of it, you born Americans; for it is the story of the growth of your country; of the flocking of your brothers and sisters from the far ends of the earth to the flag you love; of the recruiting of your armies of workers, thinkers, and leaders. And you will be glad to hear of it, my comrades in adoption; for it is a rehearsal of your own experience, the thrill and wonder of which your own hearts have felt."

Not even the depressing atmosphere of Boston's slums could lower the high spirits of little Mary Antin. She held a draft on the bank of good fortune and was on her way to the pay-teller's window to have it cashed. "My days in the slums," she says, "were pregnant with possibilities; it only needed the ripeness of events to make them bring forth fruit in realities. Steadily as I worked to win America, America advanced to lie at my feet. I was an heir, on Dover Street, awaiting maturity. I was a princess waiting to be led to the throne." A few details in regard to Dover Street, which all unconsciously was housing this royal personage in disguise, may be of interest here. The migration to that unlovely thoroughfare, after a number of similar movings from one scene of squalid poverty to another, is thus referred to:

"What happened next was Dover Street. And what was Dover Street? And rather, what was it not? Dover Street was my fairest garden of girlhood, a gate of paradise, a window facing on a broad avenue of life. Dover Street was a prison, a school of discipline, a battlefield of sordid strife. The air in Dover Street was heavy

with evil odors of degradation, but a breath from the uppermost heavens rippled through, whispering of infinite things. In Dover Street the dragon poverty gripped me for a last fight, but I overthrew the hideous creature, and sat on his neck as on a throne. In Dover Street I was shackled with a hundred chains of disadvantage, but with one free hand I planted little seeds, right there in the mud of shame, that blossomed into the honeyed rose of widest freedom. In Dover Street there was often no loaf on the table, but the hand of some noble friend was ever in mine. The night in Dover Street was rent with the cries of wrong, but the thunders of truth crashed through the pitiful clamor and died out in prophetic silences."

That the writer of the foregoing is a poet will be plain to the appreciative reader. The story of her early essays in verse, of her first appearance in print as the veritable author of some real poetry, rhymed and divided into stanzas, and every line beginning with a capital, and of her father's emptying his till in the purchase of copies of the daily paper containing the wonderful poem, forms one of the most enlivening chapters of the book. Poetry was expected to be the key unlocking the treasure-chamber that should enrich and make forever happy the entire Antin family; and what reader of this fairy tale from real life shall say that it was not poetry that in the end wrought deliverance from poverty and opened the way to a larger and richer and more soul-satisfying existence? One further quotation, from the book's closing chapter, must find space for itself.

"And is this really to be the last word? Yes, though a long chapter of the romance of Dover Street is left untold. I could fill another book with anecdotes, telling how I took possession of Beacon Street, and learned to distinguish the lord of the manor from the butler in full dress. I might trace my steps from my bare room overlooking the lumber-yard to the satin drawing-rooms of the Back Bay, where I drank afternoon tea with gentle ladies whose hands were as delicate as their porcelain cups. My journal of those days is full of comments on the contrasts of life, that I copied from my busy thoughts in the evening, after a visit to my aristocratic friends. Coming straight from the cushioned refinement of Beacon Street, where the maid who brought my hostess her slippers spoke in softer accents than the finest people in Dover Street, I sometimes stumbled over poor Mr. Casey lying asleep in the corridor; and the shock of the contrast was like a searchlight turned suddenly on my life, and I pondered over the revelation, and wrote touching poems, in which I figured as a heroine of two worlds."

No want of confidence in her powers and her destiny seems ever to have brought despondency to this high-hearted young woman; and the contagion of her belief in herself was caught by others. Dr. Edward Everett Hale became interested in her, and many were the happy half-hours she spent with him or with members of his family in the old Roxbury homestead. Barnard College gave her the higher education

she felt herself predestined to obtain, though Radcliffe, across the Charles, had been the dream of her Dover Street girlhood. The Boston Public Library became her palace of delight as soon as she got her bearings in the splendid American city, and some of her pages glow with admiring praise of that abode of the muses. The infectious optimism and high courage of the book, as well as the vigor and picturesqueness of its style, with its frequent touches of humor, gleams of mirth, and suggestions of poetry, win the reader at the outset and hold him enthralled to the final page. Illustrations from photographs help one to follow the course of the writer from poverty-stricken Polotzk to the wonders and the riches of Beacon Street and Copley Square; and a glossary of Yiddish and other alien terms used in the book follows the narrative.

PERCY F. BICKNELL.

INTERPRETING AMERICAN LITERATURE FOR THE GERMANS.*

It is indisputable that the greatest work to be accomplished to-day, by scholars and students of literature from the international point of view, is the task of inaugurating a more vital relation of mutual comprehension, enlightenment, and sympathy between the different countries of the world. One of the most potent of instrumentalities for razing the barriers of international hostility and dispelling prevailing ignorance and misunderstanding, is the free mutual interchange of national interpretation. Familiarity by the citizens of one country with the work of the great artists of another country — whether *littérateur*, painter, sculptor, or musician — and reverence for their art, are factors of incalculable value in the promotion of international comity. A brilliant critic of an earlier day once said that it was inconceivable that England should wage war upon a nation which had produced such incomparable artists as Molière and Renan. "I have often said, when asked to state the case against the fools and money-changers who are trying to drive us [England] into a war with Germany," recently remarked an astute student of *Welt-Politik*, "that the case consists of the single word, Beethoven. To-day, I should say with equal confidence, Strauss." Under the *régime* of peace, the task of national interpretation and the analysis of the origin and causes

* DIE AMERIKANISCHE LITERATUR. Vorlesungen, gehalten, an der Königlichen Friedrich-Wilhelms-Universität zu Berlin. Von Dr. C. Alphonso Smith. Bibliothek der Amerikanischen Kulturgeschichte. Zweiter Band. Weidmannsche Buchhandlung. Berlin.

of variations and clashes of racial opinion, whether in politics or literature, is a task which liberates that irresistible passion for social enlightenment now permeating the entire civilized world.

The system of international exchange of professors inaugurated some years ago between this and other countries, notably France and Germany, has already produced momentous results, in projecting for foreign contemplation a more rational perspective for American life, literature, and ideals, and correcting many misapprehensions arising from the more or less conventional and superficial impressions recorded by foreign observers. One of the most suggestive, and certainly the most broadly based and closely integrated, of all the interpretative projections of American nationalism, as embodied in her literature, which have yet appeared is the volume of lectures on American Literature, by Dr. C. Alphonso Smith, Roosevelt Exchange Professor at the University of Berlin (1910-1911), and Edgar Allan Poe Professor of English Literature at the University of Virginia.

Scholarship alone, though an indispensable requisite, is inadequate equipment for the interpretation of American national temperament and genius. To scholarship must be superadded a full-blooded national spirit, a comprehensive knowledge of American life, and the talent for expressing sympathetic intuition with clarity, force, and the sort of inspired conviction which induces conviction in the foreign auditor. This rare union of qualities, indispensable for the highest effectiveness, has not always been found in the American representative. It is this very union of qualities in the person of Dr. Smith which gave him his distinction as an academic ambassador at Berlin, and which, as expressed in the volume under consideration, constitutes it the most important interpretation of American literature from the international point of view thus far contributed by American criticism.

In executing his delicate and complex task, it is clear that the author has been animated by two shaping principles—the one a principle of interpretation, the other a principle of method. His primary purpose was to write, not a consecutive and exhaustive history of American literature—a task manifestly precluded by the character and scope of the lectures,—but an interpretation of American national life, ideals, and genius as bodied forth in our literature. His secondary purpose was, not only to exhibit American literature as an expression of Ameri-

can temperament, but also to show the cultural interactions between the literature of America, and European—in particular, German—literature. The successful accomplishment of his primary purpose is effected through the maintenance of a broad nationalism in his interpretations, the exclusion of all sectional controversy, and the appreciation of the cardinal figures and dominant movements in our literature as expressions of national, rather than of provincial, of international rather than of insular, consciousness. Even when his interpretation might appear to reflect bias or predilection, its sincere forthrightness argues in the author concern for the fundamental principles of literature and never any trace of sectional prejudice or prepossession. The accomplishment of his secondary purpose, if less successful, is effected by liberal quotation of the best foreign, especially German, interpretations of American life and literature, and a constant indication of the streams of cultural influence flowing between America and Europe throughout the history of American literature.

It should be pointed out that the purpose of the book is to inspire in the German public a vital interest in America and her literature. In devoting himself to this purpose, the author has integrated his materials in a masterly way. Translation of the book into English would, however, show that Dr. Smith wrote his lectures primarily for a German audience, and in so doing deliberately employed the compact and synthetic methods of German scholarship—methods not always wholly congenial to the American temperament.

This survey of Dr. Smith's, by reason of its enforced scope and aim, lacks the superficial unity and chronological sequence of the conventional catalogue of American literature. The problem of selecting the figures, movements, and streams of cultural influence which bulk largest in our literature, was a problem of great delicacy and tact. It must be said that, in this respect, Dr. Smith has exhibited both liberality of view and discrimination in judgment.

In the first place, there is an examination of certain individual figures, which are generally acknowledged to be summits in our literature—Franklin, Jefferson, Irving, Cooper, Emerson, Longfellow, and Whitman. The inclusion of Jefferson in a list that excludes Hawthorne and Lanier is doubly explained: first, on the ground that Jefferson, though not a distinctively literary figure, definitely pointed the way to the individualism and the idealism which constitute

the leading factors in American literature; and second, because to Hawthorne, and to Lanier in lesser degree, is devoted particular consideration in the surveys of the American short-story and of American idealism.

In the second place, the author has studied other dominant figures in connection with distinct contributions of America to world-literature—Poe as the incarnation of the structural and technical genius of America; Mark Twain as the embodiment of American humor; Joel Chandler Harris in vindication of his pre-eminence in utilizing the negro as literary material; and Cooper, in the chapter above mentioned, primarily for his achievement in bodying forth the romance and the sociological tragedy of the Indian,—the primitive man in contrast with our highly institutionalized civilization.

In the third place, the author has studied certain signal aspects and phases of our literature, surveying that literature in retrospect at different periods in its history, and throwing into sharp outline those unquestioned contributions to world-literature in which America has won international acknowledgement. This philosophical treatment, which gives the book its warrant to be ranked as distinctly *Kulturgeschichte*, reveals itself in the Introduction and the "General Survey"; in the chapter, "American Poetry up to the Year 1832," "Idealism in American Literature," "The Influence of Transcendentalism upon American Literature," "The American Short-Story"; and the continual advertence to individualism as the force hitherto dominant in American literature and in American life.

Every informed reader will doubtless disagree with Dr. Smith in his deliberate "sins of omission and commission," his individual preferences, exclusions, and inclusions, and his analysis of certain literary figures. Slight as is America's contribution in the field of the drama, at least it would seem entitled to a word in any treatment of American literature. The name of William James, a great stylist as well as a great philosopher, is missing from the index; and the contributions of Mr. Howells to American fiction go unconsidered. Mention of the names and best work of Miss Ellen Glasgow and Miss Mary Johnston goes along with omission of the name of Mrs. Edith Wharton, the author of the greatest American novel of the last decade ("The House of Mirth"), and the name of Frank Norris, whose novel "The Pit" won world-wide recognition. Citation of the conversations at the tomb of Adam and before the bust of Columbus, as being in Mark Twain's best vein and excelled

by nothing he subsequently wrote, argues undue appreciation of the horse-play humor of the great humorist in his earlier period. The whole chapter, one of the best in the book, accentuating Mark Twain's "humor with a purpose," his genius for effective contrast, especially social-political contrast, and his inherent idiosyncrasy for colossal exaggeration, nevertheless leaves in the main unstressed those deeper elements in his work—of philosophical, ethical, and sociological import—which imparted humanitarian character to the less boisterous productions of his later period. The chapter on Walt Whitman, while largely devoted to recurrence to the fundamental principles of poetry, gives the effect of being both inadequate and one-sided—throwing undue emphasis upon the enumerative quality of Whitman's production, and leaving unrevealed the colossal imaginative idealism of Whitman's spirit and his indubitably great faculty of interpretation of literature in terms of democracy and human brotherhood. Omission, from both the index and the bibliography, of the names of Edward Carpenter, the greatest living apostle of Whitmanism, and of Horace Traubel, the highest authority on Whitman, appears as an undoubted defect.

The most brilliant and original chapters in the book are those devoted to Poe and Harris. The treatment of Poe as a structural genius, who thereby revealed his fundamental Americanism as a national interpreter of our genius, is a refreshing novelty after the long years of uninspired rating of Poe as a *déclassé* of literature, an artistic exotic. Brilliant and original as is the treatment, it is open to serious question whether Dr. Smith has validated his contention. I have shown elsewhere that, as structural artists, Ibsen as a dramatist was the precise analogue of Poe as a short-story writer. Each was that rarest of phenomena in literature, a composite of scientific worker and artistic thinker. If the scientific and structural genius of Poe argues his Americanism, by the same token may Ibsen, on the structural side, be rated as essentially representative of the American, not of the Dano-Norwegian-Germanic, genius. So little critical attention has hitherto been devoted to Harris that the enthusiastic tone of Dr. Smith's chapter may seem excessive to those not reared on the Uncle Remus folk-lore. In many respects, this chapter is the most suggestive in the book, calling attention, as it strongly does, to Harris's two-fold contribution to American literature: his masterly utilization of the negro as literary material, and the exceptional philological value

of that contribution. This chapter is the work of a true critic of literature and of a master philologist. Emerson is lauded as the rarest type of genius — the symmetric, the harmonic genius; and it was his supreme distinction to be an "idealist of idealists, an optimist of optimists." Longfellow is given full meed of praise for extending and deepening the sources of American culture, and widening the American horizon. Hawthorne is accorded unique eminence in our literature as an analyst of conscience and a supreme symbolist. New England literature, judged by its masterpieces, is rated by Dr. Smith as "the highest and noblest expression which the American spirit has yet found"; but that does not blind the author of that phrase to the gently myopic absurdities of certain phases of Transcendentalism. The lectures most popular in Germany, according to my impression at the time, were, curiously enough, not those on Longfellow, the missionary of German culture to America, or Emerson, reputed to be the most widely read author in Germany to-day, but those on Mark Twain, Edgar Allan Poe, Joel Chandler Harris, James Fenimore Cooper, and the American short-story. The final chapter in the volume, on the American short-story, though unmarked by any unusual originality, is the most compact and scholarly treatment ever devoted to that fascinating phase of American literature. This lecture created a genuine stir in Berlin, led to the publication of the chapter in separate form, and was immediately followed by the appearance in German periodicals, in German translation, of a number of the short-stories of the North Carolina genius, the late "O. Henry." The bibliography, including titles of the most important books and magazine articles, both foreign and American, dealing with American literature, is a most valuable adjunct to the text.

ARCHIBALD HENDERSON.

REMINISCENCES OF A GREAT EDUCATOR.*

There was sure to be something worth while in the reminiscences of one who has held as large a place in the educational and public life of the country as James Burrill Angell, late President of the University of Michigan. Under his guidance the school at Ann Arbor has had a tremendous influence on the educational development of the nation, and especially on the growth of the more recently founded State Universities, such as the magnificent institutions of Wisconsin and Minnesota; and yet, while apparently

wrapped up heart and soul in this great work, he at times broke away from his university duties to render signally effective service to the nation in its relations with other powers. Every time that a man of culture and refinement enters successfully and acceptably into the public service, and then drops back again quietly into his former walk in life, an added proof is given of the possibility of an efficient democracy.

Dr. Angell's remotest American ancestor reached Massachusetts with Roger Williams in 1631, and went with Williams five years later to the spot where the latter founded the city of Providence. Descendants of this Thomas Angell are numerous in Rhode Island, where most of the family have remained. "They have been found chiefly in the ranks of plain farmers, mechanics, and tradesmen, gaining by industry and integrity an honest living, but winning no particular distinction. Living on a thoroughfare, the parents of President Angell combined tavern-keeping with farming, and the number of travellers entertained during his boyhood was considerable. The town meetings, too, were held at his father's tavern, together with occasional political meetings of a less official character, and now and then a justice's court. "I have always felt," he says, "that the knowledge of men I gained by the observations and experiences of my boyhood in the country tavern has been of the greatest service. Human nature could be studied in every variety, from that of the common farm labourer to travellers of the highest breeding and refinement. . . . If, as I have sometimes been assured, I have any power of adaptation to the society of different classes of men, I owe it in no small degree to these varied associations of my boyhood."

With the aid of an uncle, he picked up the alphabet from the capital initials at the heads of chapters of an old law book. At a very early age he was sent to a district school, learning to write with a goose-quill pen, in a copy-book made by his own hands and ruled with a leaden plummet. Later he was placed in the private school of a Quaker, Isaac Fiske, to whose accuracy of instruction in arithmetic and surveying he expresses himself as under deep obligations. From this school he went for one term to a seminary at Seekonk, Massachusetts, and then to Smithville Seminary, a new school only five miles from his home, where under good classical instruction he "caught the swing and flow of the Virgilian verse, so that we read with genuine delight in the last six books of the *Æneid* at the rate of three hundred lines a day." His college educa-

*THE REMINISCENCES OF JAMES BURRILL ANGELL. New York: Longmans, Green & Co.

tion was received at Brown University, where he studied under James R. Boise and Henry S. Frieze, both of whom preceded him at Ann Arbor and helped to lay the foundation of thoroughness which the Brown of the first half of the last century imparted to so many pioneer Western institutions.

For some time after graduation he held a position of minor importance in the Brown library, and in the autumn of the next year, 1850, set out on a horseback journey through the South, in company with his college classmate, Rowland Hazard, who made the trip in quest of relief for diseased lungs. After returning in the spring, he took up work with the City Engineer of Boston, but in the following December he received from Mr. Hazard, who was again in trouble with his lungs, an urgent request to accompany him to southern Europe for the winter. Of a portion of this trip he says:

"The visit to Rome brought to me the first real revelation of the arts of sculpture and painting. The galleries and churches opened to me a new world. One cannot describe what it was to a person who had no conception of art except what he had derived from the sight of Powers' Greek Slave and copies in private houses of two or three classical masterpieces of painting, to have suddenly spread before him the immeasurable artistic wealth of Rome, with full liberty to gaze upon it at will, and to attain to some worthy appreciation of its wealth. Life could never again be quite what it was before. Of all the gifts of Rome to me, that was the greatest."

Perhaps there is here some genetic relation to the fact that for a State University, where the materializing influences of the time are supposed to fall with especial weight, the institution at Ann Arbor has maintained exceptionally effective departments of classical studies. In Vienna he received a letter from President Wayland, offering him his choice between the chair of Civil Engineering and that of Modern Languages in Brown University, with the privilege of remaining abroad a year and a half for study. He chose the latter, and after studying in Germany and France took up the duties of his professorship in 1853, at the age of twenty-four. Here he soon drifted into editorial work, with the Providence "Journal," and in 1860 resigned his university chair and took editorial charge of that paper, conducting it with vigor through the period of the Civil War. In 1866 he was called to the Presidency of the University of Vermont, and from there to the University of Michigan, in 1870.

Such was the training for the great presidential work at Ann Arbor, one of the prime factors in the educational life of the nation for forty years. To these earlier years, Dr. Angell

gives half of his book, while he assigns most of the other half to his various diplomatic services, modestly leaving but thirty-four pages for his account of his work in the University of Michigan. For the facts of the forty years covered in this latter half, the reader must go to the book itself, where he will find the story one of great inherent interest and importance, and admirably told. W. H. JOHNSON.

ROMAN RELIGIOUS EXPERIENCE.*

Four books which have recently appeared make it possible for the British and American public not only to read in their own tongue the history and appreciation of ancient Roman religious experience, but to read it with greater convenience and better understanding than has heretofore been possible in any single language. One is by the Oxford scholar, Mr. W. Warde Fowler, already widely known for "The Roman Festivals of the Period of the Republic," "Julius Caesar," "Social Life at Rome in the Age of Cicero," and "The City-State of the Greeks and Romans"; the second and third are "The Oriental Religions in Roman Paganism," and "Astrology and Religion among the Greeks and Romans," translated from the French of the brilliant Belgian scholar, Franz Cumont, of the University of Ghent, whose "Mysteries of Mithras" made him the acknowledged authority in this field; and the fourth is by Dr. Jesse Benedict Carter, Director of the American School of Classical Studies at Rome, author of "The Religion of Numa, and Other Essays on the Religion of Ancient Rome."

Mr. Warde Fowler's book is a great satisfaction. The solidity of content, purity of style, symmetry of form, equipoise of temper, and gravity of purpose which we have learned to expect from the best British classical scholarship are all exemplified here in a high degree. Even the controversial paragraphs which the author's independence and originality prompt

*THE RELIGIOUS EXPERIENCE OF THE ROMAN PEOPLE, from the Earliest Times to the Age of Augustus. The Gifford Lectures for 1909-10, delivered in Edinburgh University, by W. Warde Fowler, M.A., Fellow and late Sub-Rector of Lincoln College, Oxford. New York: The Macmillan Co.

THE ORIENTAL RELIGIONS IN ROMAN PAGANISM. By Franz Cumont. Authorized translation. Chicago: The Open Court Publishing Co.

ASTROLOGY AND RELIGION AMONG THE GREEKS AND ROMANS. By Franz Cumont. New York: G. P. Putnam's Sons.

THE RELIGIOUS LIFE OF ANCIENT ROME. A Study in the Development of Religious Consciousness, from the Foundation of the City until the Death of Gregory the Great. By Jesse Benedict Carter. Boston: Houghton Mifflin Co.

him to write are of such urbanity that their charm of manner has no small part in the convincing quality of their content. With a few exceptions, among which may be mentioned one more addition to the already long list of none too successful attempts to give a satisfactory topographical setting to the rendering of Horace's "*Carmen Saeculare*," and what seems a little too much insistence, in the fine chapter on Virgil, on the poet's conscious development of the character of *Aeneas*, there is nothing which savors of forcing.

A comparison of Warde Fowler with Wisowa is inevitable, though the latter's usefulness is rather increased than diminished by the former. The monumental German work is divisible into two parts: a highly concentrated historical sketch, and a series of minutely detailed accounts of individual deities and their cult organizations. The English work blends these two kinds of material into a single unified whole, with the effect of a narrative which is orderly, well knit, and appreciative to the highest degree. It is not a thesaurus, though its thorough apparatus of notes, appendices, and index make it a specialist's book as well as a work which will be illuminating to the average cultivated reader. The scope of the two books is not identical. Wisowa begins with the earliest period for which there is direct evidence; Warde Fowler's book, as might be expected of a work coming from the land of anthropologists, begins with "*The Threshold of Religion*," two admirably self-restrained chapters in which survivals of taboo and magic are made the indirect evidence of the more remotely primitive religion. The German work closes with the death and disappearance of paganism in the sixth century; the English with the Augustan Reform and some well-chosen words on the legacy of paganism to the new order of religion. This is disappointing; we miss an account of the movements of the Empire which helped make straight the way for Christianity.

Fortunately, however, our regret at the loss of so agreeable a guide is tempered by the availability of another work, now in English—M. Franz Cumont's book on "*The Oriental Religions in Roman Paganism*." In these most penetrating studies we may find clearly traced the advent, development, influence, and final contribution to the Christian Church, of the deities from Egypt and Asia, chief among them the *Magna Mater*, *Isis*, and *Mithras*. The great merit of M. Cumont's work is the acuteness of vision with which he sees in a great array of evidence from widely scattered sources the founda-

tions that underlay the success of these religions. The appearance of his book arouses all the more interest because of its author's recent lecture-tour to the principal cities and universities of the United States and Canada, where the charm of his personal qualities has increased the admiration already felt for his scholarship. The lectures of this tour have also recently issued from the press under the title of "*Astrology and Religion among the Greeks and Romans*." They were first delivered in this country under the auspices of the American Committee for Lectures on the History of Religions. Their contribution is the light they throw upon the relations between faith, superstition, and science in the astral worship of the Babylonians—relations which kept astrology alive and powerful for over a thousand years.

The work of Director Carter differs from all four of those above mentioned in presenting no critical apparatus, and in aiming not so much at the communication of facts as the grounding of an impression—the impression of the continuity and the cumulation of the Roman religious experience. "What we are to do now," he says, "is to study not so much a religion in itself, but rather the effect of the impact of a specific religion upon the psychological consciousness of a people. Our interest is, therefore, not primarily in the content of the religion, but in the reaction which this content has called forth." The scope of the book may be indicated by these words from its concluding chapter:

"During the millennium and a half, from the foundation of Rome until the death of Gregory the Great, we have observed the presence of two factors: a permanent religious need, and a permanent religious supply. . . . We have seen the great rôle which religion of necessity plays in human life."

Mr. Carter's first chapters are the least successful—partly because Roman paganism cannot in four chapters be satisfactorily presented even to a reader who is fairly well prepared to listen, and partly because he is hampered by already having written a book covering the period he treats in them. Beginning with the third chapter, in which Christianity enters into the story, the work finds the reader possessed of a more extensive background. Here the author's purpose leads him to sketch with rapid hand the history of the times and of some of their great men. The figures of Constantine, Julian, Augustine, Benedict, and Gregory give this part a fine biographical interest. The whole is written with a vigorous, direct, and unhesitating movement, which will put Mr. Carter's personal friends in mind of the old dictum that the style is the man.

The lover of justice will applaud the sane conclusion of all three of these scholars, that Roman religion was not the wholly dead and lifeless thing it is so often said to have been. They do not, indeed, credit paganism with the warmth of the Christian faith, but they do condemn—though somewhat too conservatively—the fashion which has prevailed of dismissing Roman religion as of a purely formal, contractual nature, having no relation to morality and no power to uplift. "That the formalized religion of later times had become almost divorced from morality," says Mr. Warde Fowler, "there is indeed no doubt; but in the earliest times, in the old Roman family and then in the budding State, the whole life of the Roman seems to me so inextricably bound up with his religion that I cannot possibly see how that religion can have been distinguishable from his simple idea of duty and discipline." In the life of the family, and especially in the unchanging rural Italy, he sees the same quality of religious life through all the centuries. Even the State religion, in its most degenerate phase, he credits with having been in a state of suspended animation rather than death, and looks upon its continued service after the Augustan Reform as proof of its vitality.

M. Cumont reinforces him. The religions of the Empire, especially the Oriental faiths, were of still greater spiritual effect, rising as they did in an age of individual longing for salvation. "The religious and mystical spirit of the Orient," says M. Cumont's last sentence in the "Oriental Religions," "had slowly overcome the whole social organism, and had prepared all nations to unite in the bosom of a universal church."

GRANT SHOWERMAN.

RECENT BOOKS ON EDUCATION.*

A great many people, representing various interests and callings, are giving us their views concerning the "New Education" very freely these days.

*GREAT EDUCATORS OF THREE CENTURIES. Their Work and Its Influence on Modern Education. By Frank P. Graves. New York: The Macmillan Co.

THE SCHOOL IN THE HOME. Talks with Parents and Teachers on Intensive Child Training. By A. A. Berle, D.D. New York: Moffat, Yard & Co.

SOCIAL ASPECTS OF EDUCATION. A Book of Sources and Original Discussions, with Annotated Bibliographies. By Irving King, Ph.D. New York: The Macmillan Co.

OUTLINE OF A COURSE IN THE PHILOSOPHY OF EDUCATION. By John Angus MacVannel. New York: The Macmillan Co.

THE LEARNING PROCESS. By Stephen Sheldon Colvin. New York: The Macmillan Co.

A BRIEF COURSE IN THE TEACHING PROCESS. By George Drayton Strayer, Ph.D. New York: The Macmillan Co.

The newspapers and the magazines are devoting much space to the subject, and educational topics are found on the programmes of all sorts of associations and clubs. As an outcome of this interest, one may hear and read extraordinary and contradictory statements regarding the value of any phase of present-day teaching. Some writers and speakers commend the tendencies in modern education, but say we are not moving rapidly enough in the direction of making our school work from start to finish *practical*,—which means for them *industrial and vocational*; others say that we are drifting toward mere commercialism and materialism in the schools, caring no longer for genuine discipline and training, but only for something which will be of advantage in money-making. Partisans in either camp will do well to read Professor Graves's new book, "Great Educators of Three Centuries," which should help the layman to understand contemporary educational aims and practices. The volume presents in a simple way some of the more important views of a number of classic writers on education. It is designed for those who are not familiar with the history of education, but who would be pleased to learn that many, if not all, of the ideals which educators are striving for to-day have been suggested by every student of education from Milton to our own times. Some of those who are complaining about present-day teaching have not the slightest notion of the origins of modern practice; and they permit themselves to become greatly worked up about the imaginary dangers ahead of us. Such persons are likely to do some harm, since they may cause the layman, who has no opportunity to trace the course of events in educational practice, to fear that we are likely to go on the rocks unless we drop anchor or tack in an opposite direction. Professor Graves introduces the reader first to Milton: in about two thousand words he presents and comments upon certain of Milton's views on teaching as they relate to present-day movements. The theories and experiments of thirteen other educators, ending with Herbert Spencer, are treated in substantially the same way; although more space is given to several who played a more important rôle in determining educational theory. The book is designed wholly for those persons who have not had previous study in the history of education, and who cannot be expected to go deeply into the philosophy of educational questions. A good bibliography is given at the close of each chapter, so that the reader may pursue any topic further if he chooses.

It would be well if such writers as Dr. A. A. Berle could read a book like that of Professor Graves's before proceeding to instruct parents and teachers regarding the education of their children. Dr. Berle shows in his volume that he has a serious interest in education, and that he is eager to find the most economical and effective ways of training the young mind; but some of the methods he advocates have been condemned by every capable student of education from Milton to our own day. In reading "The

School in the Home," one is constantly asking oneself whether Dr. Berle could be familiar with the views of Locke or Rousseau or Spencer. Some parts of his book are strikingly like Rousseau's "Emile." Rousseau thought that the young would be intellectually and morally maimed if they should be put under teachers before the beginning of their teens, and Dr. Berle appears to hold the same opinion. He is even more extreme in his condemnation of teachers and schools than was Rousseau. He says, for instance, (p. 56):

"Almost all the so-called horrors of the adolescent period show conclusively that the natural processes of childhood have become perverted by what we call 'education,' and the whole miserable muddle in which civilization finds itself on the sex question is almost directly due to this artificial and obfuscating interference, together with inability and ignorance in properly fertilizing the child mind on the significance of knowledge, which it is not only perfectly capable of receiving but which having, it will automatically apply."

In his chapter on "Language, the Instrument of Knowledge," Dr. Berle says that children ought to learn words before they can understand them,—they ought to master long and difficult words. He maintains that for a young child to repeat fifty lines of Virgil or an entire Hebrew psalm, even though he does not understand a word of what he recites, creates "traditions and mind stuff." It has taken three or four hundred years of constant pounding to drive that notion out of the heads of mechanical teachers. It is a very old trick to teach children to pronounce words which they do not understand. It is in no sense a discovery. But every educational writer from Milton down has condemned the practice as wasteful, and as inimical to sound intellectual development. Dr. Berle maintains that the learning of foreign languages has always been the chief means of building intellect; but strange to say he does not appreciate that the people who developed the language he praises most highly for this purpose learned no other tongue than their own. Everything he says about the value of linguistic learning has been said hundreds of times in the past, and most of what he claims for it has been shown to be fundamentally unsound. Certain of his chapters, for instance those on "Questions and Answers," "The Elimination of Waste," "Harnessing the Imagination," and "Mental Self-Organization," contain much that is interesting and sound, presented in a picturesque and dynamic style; but it has all been acknowledged by educators for centuries, though of course it is not all practised by teachers. The problem of modern education is not to get newer and sounder theories about education, but to get those that are already universally accepted wrought out into practice under the conditions which exist in a country where there is free and compulsory education for at least eight years of every child's life. This problem writers like Dr. Berle seem to shy off from most carefully.

Throughout the world teachers seem to be gaining the conception that the school is a social institution. We hear it said on all sides now that the chief problem of education is to socialize the individual, and that the chief concern of modern society is to develop the school as the institution best adapted to conserve and

promote its ideals. Professor King's "Social Aspects of Education" is designed to bring together some of the more important literature relating to the social aspects of education, and the methods of training the individual for social adjustment. It is a rather novel plan to have a source-book of literature, all of which has been written within the past few years, and some of which has come very recently from the press; but the plan commends itself from one standpoint, at least,—in that many persons who are interested in social problems, particularly as such problems relate to the school, have been heretofore unable to gain access to the mass of valuable literature scattered through various books and magazines. But brought together in this form, it is easily accessible, and enables the reader to gain a fair conception of the trend of modern thought regarding the attitude of society toward the school, and the curriculum and methods of teaching in relation to the development of the child as a social being. The first half of the book treats such questions as the social origin of educational agencies, the social responsibility of the school, the relations of the home and the school, the school as a social centre, the need of continuation schools, playgrounds, school gardens, industrial and vocational education, the duty of the school to promote social progress and social reform. The second half treats of the internal social aspects of education, including the spontaneous social life of children, social life of the school, social aspects of mental development, and the social aspect of the learning process. While it may seem to some readers that the scope of social education as presented in this book is too broad, including too many relations of the school to society, and too many of the activities of teaching; still it appears to the present reviewer that it is possible and profitable to view all the relations and activities of the school from the social standpoint. At the end of each chapter a number of problems are proposed for discussion, and there is a bibliography which covers all the more important book and magazine literature relating to the particular topics considered. The book as a whole ought to be very acceptable to teachers, and to others who have a serious interest in the trend of modern educational development toward making the school the centre of social life, and the chief means of promoting social ideals and securing social progress.

There is a current tendency among teachers to read only such educational literature as relates specifically to definite problems concerning studies, methods of teaching, or plans of organization and managing a school. Formerly teachers were expected to read something concerning the philosophy of education; but now many of them fail to acquire the larger view of the nature of the educational process, and its function in the social organism and in the development of the individual. In these days people are interested primarily in the results of experimentation in education. They hanker after facts that have been carefully observed or worked out experi-

mentally. They like the biological, psychological, and sociological methods of discussing educational questions; and practically all modern educational books that make a strong appeal to American teachers are written from one or another, or from all, of these standpoints. But Professor John A. MacVannel has resisted the prevailing fashion, and has put forth a book written from the philosophical point of view. His purpose is to deal with the subject of education in its largest aspects. His work does not pretend to be a contribution to the science of education, or to the art of teaching. What it does aim at is to make the serious student of education see what the educative process is in relation to the whole range of human life and activities. The book comprises the lectures which Professor MacVannel has been giving to his students in Teachers College, Columbia University. One cannot doubt that for advanced students the point of view taken is exceedingly helpful; but it would not be possible for a novice to get anything out of the book, simply because it deals with the largest conceptions regarding education, and these conceptions cannot be grasped until one has come widely and intimately into contact with the concrete aspects of education, and until one has made some progress in organizing the phenomena of society in order to gain certain fundamental notions regarding its nature, its aims, and the conditions essential for its perpetuity and prosperity. Throughout the book runs the conception that the supreme purpose of education is to help the individual in attaining proper adaptation to his social and physical environments. In human life the long period of infancy makes it necessary that there should be some guidance of the individual in the adaptive process. If there were no period of infancy, there would be no education, because the individual could not adapt himself progressively to his environments; but with a long period of infancy, education is not only possible but it is "imperative." The doctrine of evolution is accepted, and is made the basis for the presuppositions and implications of education. The treatment throughout is in accord with contemporary thought,—not only philosophical, but also biological, sociological, and psychological. He who has completed the reading of this book feels that he has gained a view of education which enables him to see its relation to the sum total of human activities, and the rôle it plays or should play, in shaping the life of the individual and of the social organism.

American educational theory and practice are being based ever more largely upon accurate psychological observation and experimentation. Many of the processes of the schoolroom are now being subjected to laboratory tests in the effort to discover how the child learns most economically and effectively. "The Learning Process," by Professor Colvin, sums up effectively the results of experimental studies which have been made at home and abroad on the learning processes. The point of view of the book is in line with modern psychological writing

in America; that is to say, it is based on the biological and functional view of the mind. In an earlier day psychologists discussed mental processes as though they occurred without reference to the needs of adjustment to the world in which the individual lived; but this method of treating psychology is being abandoned in America. This is particularly true of psychologists who are interested in education, and who are writing for the purpose of determining educational theory and practice. Professor Colvin's book is throughout based on the conception that the purpose of mental activity is to secure adjustment. The way in which the mental functions occur, and the combinations among them, are determined by the purpose or end to be attained in the process of adjustment. This is the point of view which will be of service to the teacher, because he is always concerned with a reacting being. The teacher, as such, cannot have much interest in a static psychology which treats sensation, perception, memory, reason, and the like, as formal processes unrelated to behavior. The teacher is interested in shaping his children's conduct or adjustment; and in order to be of help to him any discussion of the learning processes must deal with the child's responses to stimulations. It really makes no difference what happens within only as this determines behavior. One might easily develop a psychology of conduct, adequate for the teacher's needs, without saying anything about sensation, perception, and the like. While Professor Colvin's book is written from the functional standpoint, and while he constantly interprets psychological processes with respect to the needs of the teacher, still his treatment is to a certain extent formal and logical, in that he does not start from the viewpoint of the novice in discussing the learning processes, but rather from that of one who has reached large generalizations, and who has classified all the mental functions. A novice will not be interested in sensation, say, at the beginning of an inquiry into the learning process. He will not be interested in reflex action or instinct. He might, in an analysis of the learning process, finally reach the most elementary processes, but he ought to arrive at them last rather than first in his study of the methods of learning. If Professor Colvin had in his own book followed the method which he expounds so effectively, he would have put sensation, reflex action, and instinct as the last topics in his book rather than as the first. The chief value of this volume lies in the fact that it sums up authoritatively a great deal of experimentation on the various processes involved in the learning of different sorts of material, and makes educational interpretations of the conclusions reached from those experiments. There are no educational doctrines presented in the book that may not be found in educational writings familiar to American teachers of educational theory, though most other writers have deduced their principles from their observation and experience rather than from accurate psychological experimentation. It may safely be said that any teacher who becomes familiar

with the contents of this book will have gained in an agreeable form the best that has been accomplished up to date in the experimental study of the learning process. This does not mean that one can endorse every interpretation of experimental data made by Professor Colvin; but still the present reviewer has found very little that he would take exception to; and he considers that the book, as a whole, is thoroughly sound, and that it ought to prove of distinct service in solidifying American educational theory.

Professor Strayer's "A Brief Course in the Teaching Process" is written from the same general standpoint as Professor Colvin's book, although the method of treatment is altogether different. Professor Strayer regards adjustment as the end of teaching. He considers that for economy and efficiency in learning, the pupil must have a motive before him in all that he does,—a purpose, or an end to attain. This is entirely in accord with Professor Colvin's point of view, and with modern American psychology. Professor Strayer discusses, first, the end of education; then the factors conditioning the teaching process; and then the teaching process itself. Not until he reaches his fourth chapter does he come to the problem which would constitute a motive for the novice to study the teaching process, namely, to learn how to conduct a lesson so that pupils would get the points to be presented, retain them, and be able to utilize them. To the mind of the reviewer, it would be more effective in discussing practical problems of teaching to strike at once at actual, concrete, every-day situations, and work out principles and generalizations therefrom. The large conceptions ought to come last and not first in any psychological method of presentation of material to a novice; and presumably the persons for whom this book is designed are not familiar with the principles of teaching. The strongest phase of Professor Strayer's book is to be found in the excellent questions, problems, and exercises given at the end of each chapter. These are, for the most part, vital and intensely interesting; and they illustrate the principle enunciated above,—that the proper thing to do is to drive straight at actual, every-day problems, requiring the pupil to deal with them and to get his principles out of them. The questions and problems in Professor Strayer's book are more concrete and vital than the text. The chapters are very brief, necessitating a rather abstract and monotonous method of treatment. The principles all seem to be sound and of worth, but they are not presented in as stimulating and attention-catching a manner as they might be. There is too great a tendency for classification in the text to suit the taste of the present reviewer, and occasionally one finds a problem which suggests the same tendency. But on the whole, the book exhibits a sane interest in concrete, effective teaching, and no teacher can go through it and get its point of view, and especially work out the problems, without being helped immensely thereby.

M. V. O'SHEA.

BRIEFS ON NEW BOOKS.

*The decline of
republicanism
in Europe.*

That republicanism, after serving a distinctly useful purpose in the liberalizing of the modern European world, has virtually completed its work and is at present clearly on the wane, is the interesting and well-sustained thesis of Mr. H. A. L. Fisher's volume, "The Republican Tradition in Europe" (Putnam). With some slight emendations, this book comprises a course of lectures delivered by Mr. Fisher before the Lowell Institute in Boston early in 1910. It does not purport to be history, but rather a commentary upon history. Inasmuch, however, as no one save the Spanish publicist, Emilio Castelar, has at any time undertaken a systematic history of European republicanism (and he with indifferent success), there is clearly a place for even so meagre an outline as that which Mr. Fisher gives. Starting from the collapse of republicanism with the rise of the Roman Empire, the author undertakes to outline against the predominantly monarchical background of mediæval and modern Europe the survivals and revivals of the republican spirit, through successive stages marked especially by the sporadic Italian republics of the twelfth, thirteenth, and fourteenth centuries; the rise of the Dutch republic; English experiments with republicanism in the era of the Commonwealth and Protectorate; the first French republic, with its brood of tributary republics of the earlier Napoleonic period; the second and third republics in France; the republican movements in Germany and Italy at the middle of the past century; and the failure of the republican régime in Spain during the seventies. The republican movement in Europe, in the author's opinion, reached its height in 1848. The creation of the third republic in France, in 1870-75, took place under conditions such that the political atmosphere of even the adjacent portions of Europe was not perceptibly affected. The recent substitution of republicanism for monarchy in Portugal occasioned a mild stir in Spain, but nothing more. Aside from France and Portugal, Switzerland alone among European states maintains a republican form of government, and the influence of Swiss political ideas is not large. In 1905 the Norwegians were in a position to establish a republic had they cared to do so; but the republican programme never enlisted many adherents. Throughout Europe as a whole, and especially Teutonic, Scandinavian, and Slavic Europe, monarchy, of the enlightened and constitutional type, is firmly entrenched. To this situation a variety of circumstances have contributed,—to mention but two, the improved personnel of present-day rulers as compared with many of their predecessors of two or three generations ago, and the growth of imperialism and of a world policy which seems to require the personal leadership of monarchs. The most fundamental stronghold of enlightened monarchy to-day, however, appears clearly to be the growing recognition of the fact that the precise form assumed by the

executive in a government is no measure of the amount of political and civil liberty which a people may enjoy under that government,—that, in conjunction with parliamentary institutions, responsible ministers, and a broad franchise, the institution of monarchy may easily contribute to, rather than detract from, the real interests of liberalism and progress.

Problems of the young in city and country.

Dr. J. Adams Puffer, in his excellent book on "The Boy and his Gang" (Houghton), discusses a subject that not many people a few years ago would have regarded as even worthy of investigation. It has always been known that there were boys' gangs; but they were explained as being the natural outgrowth of original sin, and so dismissed without further inquiry. But now comes a writer, who, in a concrete and dynamic way, discusses the boy and his general problems; the nature of the gang, and the way in which it is organized; the activities of the gang, including group games, stealing, hectoring people, truancy, fighting, and the like. Then he goes on to consider the anthropology and psychology of the gang; the control of primitive and predatory impulses; the love of adventure and of truancy; the virtues of the gang; the gang in constructive social work; the gang in the school; and the like. This book should arouse an interest among people who know boys, who would like to help them to develop in a wholesome way, and who appreciate the tremendous problems arising out of the rapid development of urban life in America. No civilization has yet solved the problem of city life, mainly because no civilization has been able to control the disastrous influences exerted upon the young, mainly the boys, who have to grow up in the streets of the city. The gang is a product of urban civilization which takes little or no account of the needs of immature as contrasted with mature individuals. The experience of older civilizations has taught us that the thing of primary importance in any city is to make provision for the proper activities of the young, so that their energies may not be turned into evil channels. The reading of this book by Dr. Puffer should be of distinct service to those who have anything to do with developing boys, or determining the conditions under which they must live in cities.—Of course, the country boy has his problems too, and the country girl as well. We have perhaps assumed too much in regard to the opportunities of the country for the proper occupation and development of the young. Professor William A. McKeever's "Farm Boys and Girls" (Macmillan) should be of as great interest and importance to men and women in rural life as Dr. Puffer's book should be to people in the city. Professor McKeever discusses many aspects of rural life in relation to the occupation and training of the young,—such as juvenile literature in the farm home, the rural church and young people, the making of a new rural school, the country mother and the children, the country Young Men's Christian Association, the work which should be done by the country

boy and the country girl, the farmer and his wife as leaders of the young, the social training of boys and girls in the country, the business training of the boy and the girl, and the choice of vocation for both the boy and the girl. The discussion of these various topics appears to be sound, and based on first-hand acquaintance with actual conditions.

Minor English poets of the 17th century.

The minor seventeenth century English poets offer, one would think, exceptional opportunities to editor and commentator. The title of Mr. Carl Holliday's book, "The Cavalier Poets: Their Lives, their Day, and their Poetry" (Neale), sounds attractive, and the volume looks inviting; but its contents are disappointing, for only 130 of its 300 pages are given to selections from a bare score of poets, and the special chapters on the ten more important of these men are not nearly as satisfying as more selections would have been. A book of this kind should justify itself either by special fulness of selection, or by the character and quality of its critical comment. Only four of the poets represented here are missing from the second volume of Ward's "English Poets"; and for the other seventeen, Ward has 136 poems against the 104 given here. In one or two instances, Mr. Holliday's book improves on Ward: it includes Herbert's "Sweet day, so cool, so calm, so bright," and Waller's "When we for age could neither read nor write," and has a better as well as a slightly fuller selection from Lovelace. On the other hand, it omits Carew's "He that loves a rosy cheek" and Herrick's "Litany"; and at the end of the selections from Herrick there was blank space enough to print "Fair pledges of a fruitful tree," and either "Here a little child I stand" or "In this little urn is laid." Moreover, Denham, Randolph, Cleveland, and Butler would seem to demand some mention among the "Cavalier" poets, even if Benlowes, and Shakerley Marmion, and Patrick Hannay, and Chamberlayne, and Philip Ayres, and a dozen others are to be omitted. The editor's comments are disappointing, for in spite of a manner which reminds one faintly of that critic in whom chiefly the Tory spirit is now incarnate, they are neither especially acute nor particularly informed. For example, he says of Waller's "Last Verses" only this: "Here we may see how closely the poet has approached the couplet form, soon to be used so successfully in the 'classical' period." In the list of "Works by the Cavalier Poets" there should have been noted: J. M. Berdan's edition of Cleveland; G. H. Palmer's edition of Herbert; the 1702 edition of Sedley; and for Chas. Sackville (Earl of Dorset) something later than 1750, for his poems are in Johnson's, Anderson's, Chalmers's, and Sharpe's "British Poets." One might question, too, the advisability of giving up two pages to a list of Wither's works, immediately after reference to two collected editions. The Bibliography would have been greatly improved, without any increase of pages, by adding dates and the initials of the authors cited. As it stands, the reader must find out for himself

that the Morley of "The First Book of Madrigals" is not the Morley of the "Universal Library"; or (perhaps a less difficult achievement) that the Johnson who wrote the "Lives of the English Poets" is not the one who wrote an "Outline History of English and American Literature."

*Studies in
Spenser's
Faerie Queene.*

Among the evidences of a revival of interest in the study of Spenser, we note Professor Frederick M. Padelford's little book entitled "The Political and Ecclesiastical Allegory of the First Book of the Faerie Queene" (Ginn)—the second in a series of publications in the field of English issued by the University of Washington. The author limits himself to an examination of the First Book of Spenser's poem, for, as he believes: "It is indeed a question if Spenser did not attempt a minuteness of historical delineation that proved increasingly burdensome as the work progressed, and that required simplification of the original design; there would seem to be a hint of such a change in the closing stanza of the opening book, when the poet complains that

'We must land some of our passengers,
And light this wearie vessell of her lode.'

However this may be, the conjectural identifications of political characters and ecclesiastical tendencies are interesting, and in some cases obviously felicitous. The wonder is that Professor Padelford is not more thoroughly convinced of his own success. That the Blatant Beast represents certain aspects of the Puritan movement can hardly be doubted, if we inspect the reference in the conversations of Ben Jonson with Drummond of Hawthornden. This reference forms the real centre of the study, and very probably may have furnished the impulse to the entire research. A light-hearted attitude is betrayed in the words of the Preface, to the effect that when the interpreter has done his best, or worst, with the allegory, this last "is in no more parlous state than it was before." One does not specially care for such a tone in the serious study of literature; but at all events we can see how times have changed in this country since the days when the first of American scholars in English, Francis J. Child, allowed himself to say that his purpose in his "Observations" on the "Faerie Queene" had been "to give a very general view of the allegory"—even in Book I.—"and not to pursue, into any minuteness of detail, the parallel between what is told and what is meant."

*Examples of
humor from
many lands.*

Couched in modern phraseology, dashed with an occasional colloquialism (which is a more polite term than "slang"), and making free use of allusions which would have meant nothing twenty or even ten years ago, Mr. Charles Johnston's illustrative (and also illustrated) review of the humor of the world from the most ancient times is something very different from a jest-book, as the term is commonly understood. A rapid survey of the humor of ancient Egypt and Greece, of China and Japan, of Turkey, Italy, Spain,

England, and other countries known to us as not unfriendly to mirth, including of course our own jocund republic, yields material, not too hackneyed—in fact, agreeably fresh in most instances—for a volume of nearly four hundred pages, entitled "Why the World Laughs" (Harper). It makes clear, not by Bergsonian reasoning, but by apt example, why laughing is as easy as lying, if not easier. The author's readers of the fair sex may take umbrage at this sentence from an early page: "Japan contributes to the mirth of the world one of the rarest of all things, a lady humorist." To be told that one has no sense of humor is a thing unbearable to any man or woman of proper spirit. Mr. Johnston's considerable acquaintance with various parts of the world qualifies him to write understandingly on his chosen theme. He was born in Ireland, educated for the Bengal civil service, and spent several years in India, whence he returned home as an invalid, and later wandered to this country, of which he became a citizen nine years ago. He is a member of the Royal Asiatic Society and of the Irish Society of America. Naturally his chapter on Hibernian humor is among the best and most original in the book. A dozen good pictures are contributed by Mr. Peter Newell and other artists.

*Renaissance
architecture
in France.*

Mr. W. H. Ward's "Architecture of the Renaissance in France" (Scribner) will be welcomed alike by architects and by lovers of the fine arts. Until now, no work dealing exhaustively with the whole subject has appeared in English or even in French, says the author; the student has been restricted to the necessarily scanty accounts of the style in the general histories of architecture. A more extended treatment was therefore a desideratum; and did we need any such justification of his two handsome octavo volumes, Mr. Ward might point to the closely-printed index, covering twenty-eight double-columned pages, which reveals the scope of the work as much as the range of his carefully selected illustrations. Four hundred and sixty-five altogether, many of them measured drawings, and all of them most beautifully printed, they give in themselves a vivid history of French Renaissance architecture, reproductions of old prints and plans lending a keener interest to the modern sketch or half-tone or brilliant photogravure. Nor is the text itself less clear, in spite of its compact array of facts and details; it is not too technical for the general student of art. Starting with the reign of Louis XII. and the beginnings of the Italian influence (to which Mr. Ward, following Seymüller, gives full credit), the narrative is brought down to 1830, when, with the advent of Romanticism and the Gothic revival, the varied but unbroken sequence of Renaissance styles came to an end or merged into eclecticism. Eight chapters, each prefaced by a brief historical introduction, discuss these various styles; the division of the subject by reigns being adopted for its utility, and because it is the best classification in a country wherein the court exerted a dominant influence on the evolution of design.

*Thoughts on
education by
Matthew Arnold.*

Mr. Leonard Huxley has rendered no trifling service to the educational world by collecting, in a volume of some 300 pages, almost as many (240) excerpts, entitled "Thoughts on Education from Matthew Arnold" (Macmillan). The book owed its inception, "and not its inception only, but a host of practical suggestions," to Mr. Theodore Reunert of the Johannesburg Council of Education; but it reveals the care and taste of the editor in every part. Unlike his distinguished father, Matthew Arnold did not succeed in evolving his general theory of culture and education from an experience partly gained by thorough investigation in a special field of human knowledge; for his survey of instruction upon the Continent did not pierce deeply enough into historical origins to be accounted a form of research; in fact, as his essay "On Translating Homer" shows, the son on occasion had no particular sympathy with detailed scholarly procedure. As they were travelling together in a railway carriage, Goldwin Smith observed a pile of books at Arnold's side. "These," said Matthew, with a gay air, "are Celtic books which they send me. Because I have written on Celtic literature, they fancy I must know something of the language." "His ideas," added Goldwin Smith, in relating the incident, "had been formed by a few weeks at a Welsh watering-place." His duties as Inspector of Schools, however, afforded him a wide acquaintance with contemporary methods of instruction in England, and in Germany and France; and he brought to the solution of educational problems the native insight and sympathy of a poet, together with a large measure of refined common sense. The present volume makes good reading. The qualities of lucidity and proportion which characterize his literary essays are not absent from the reports which Arnold made to various commissioners. Accordingly, if we are not ready to challenge the admission of so much material from the more popular works, we gladly welcome the many passages from less accessible sources, which, but for this interesting collection, probably never would have met our eyes.

*The land of
the Sultan.*

"Turkey and Its People," by Sir Edwin Pears, may be unhesitatingly recommended to readers desiring a serious, trustworthy, and well-written treatment of the subjects naturally implied in such a title. The author has published a number of historical books and many scholarly articles, but is probably best known to the general public for his stirring contributions to the London "Daily News" on the Moslem atrocities in Bulgaria during 1876. By these letters he kindled a flame of indignation against Turkey that swept over the whole of the Western world. Recalling the date of these events, and realizing that in the interval the distinguished writer has been adding knowledge to knowledge and judgment to judgment, one looks for an admirable treatise in the present work, and is not disappointed. In fact, the volume proves a constant source of pleasure. Perhaps from

Sir Edwin's legal training, perhaps from natural fitness, he can give both sides of a case with singular fairness, and can decri a particular fault without condemning a whole nation. These qualities are noticeable through all the four hundred pages, but are especially prominent in the illuminating final chapter, which deals with "Signs of Improvement in Turkey." Misprints are rare; but on page 288 we are confronted with thirty cans of "Kerosine"; and on page 11, "incapable" raises the question whether it ought not to be "capable." The type is easily legible, and there is a serviceable index. There should be a good map; and its omission from such a work is a serious defect. (George H. Doran Co.)

*Riders of the
Australian bush.*

Having already told us in a previous volume of the Royal North-West Mounted Police of Canada, Mr. A. L. Haydon now gives us an excellent account of "The Trooper Police of Australia" (McClurg). In spite of differences in details, the two forces have in common an exceptional efficiency, a wide range of duties, and a brave record of adventurous deeds. In Australia each State has its own force, which in turn is divided into foot and mounted police. Only the latter are considered by Mr. Haydon, but he does more than merely chronicle the exploits of his heroes. His volume contains a brief narrative of the history of the Australian colonies; and much of the social history of the times may be read in the record of the police force. The first body was established in 1825 in New South Wales; and on this force, as it developed, the other troops were modelled. Five chapters telling of the work of the police during the bush-ranging days are filled with exciting incident. Other chapters describe the rush for gold, the police explorations, the problem of the aborigines, and the work of the black trackers. The police work in each of the Continental States and in the Northern Territory is treated in special chapters, from which may be gathered some idea of the manifold duties of these highly-trained, centrally-administered forces, and some idea also of the magnificent distances over which they operate—on one case a Western Australian trooper rode 1700 miles during six months. The volume contains fifty-one excellent illustrations and three maps.

*Autobiography
of a Dutch
idealist.*

Those readers of Dr. Frederik Van Eeden's "Happy Humanity" (Doubleday) who question the appropriateness of the title will not, on that account, lose any of the enjoyment of an unusually interesting autobiography. Favored by heredity and early opportunity, Dr. Van Eeden's scientific aptitude introduced him to the world of nature, even before his poetical talent turned his interest to the dramatic struggle for human happiness. He was a successful dramatist before completing his medical studies. With a colleague he established the first "hypnotic" clinic at Amsterdam, and practised successfully the cure of mental ills that block the way to happiness. The story of his literary diffi-

culties with his antagonistic colleagues (whom he beguiled into praising a work of his own, submitted under a false name) must be read in the full to secure its flavor. The same impulse that made the acceptance of medical fees distasteful, and the earning of a living by one's pen injurious to high ideals, turned Van Eeden more and more to the career of social reformer; and a discussion of social coöperative projects occupies the larger part of the book. Despite the usual financial failure of these ventures, he maintains his belief in this road to human happiness, and describes his coöperative colony in North Carolina as a success. Quite apart from the interest in this social experiment and the addresses which set forth its purpose and methods, the volume records the attractive life of a modern idealist.

Two hand-books
on American
government.

Mr. Frederic J. Haskin has shown himself to be a newspaper writer of considerable versatility, ranging in topics from insecticides to tyrannicides. His series on "The American Government," which appeared in the newspapers last year, has now been collected in book form (Lippincott), and proves to be a very good popular treatment of the subject. Naturally it lacks the profundity to be found in the more serious treatises, but it contains a good deal of useful information about the activities of our government which college professors and others will be glad to have in this handy form. Not only are the executive, legislative, and judicial departments and the various cabinet positions dealt with, but a good deal of information is given about the actual work of the various bureaus and even the Pan-American Union.—In "The United States Government" (Neale), a book of less than half the size of Mr. Haskin's, Mr. Victor P. Hammer has dealt with the same general subject, contenting himself, for the most part, with a bare statement of facts regarding the various departments of the government and the cabinet positions. The list of persons who have held office in the cabinet will be serviceable to those who are interested in that subject. A wide reading by the general public of such books as these two would go far toward raising the standard of intelligence regarding public affairs.

Education and
the inner life.

The legend "third impression" on the title-page of Mr. Edmond Holmes's "What Is and What Might Be: A Study of Education in General and Elementary Education in Particular" (London: Constable) may be taken as an encouraging sign of open-mindedness on the part of those Englishmen who are interested in education and life. Mr. Holmes's work is by no means, as its title might imply, a mere critique of pedagogy in the narrow sense. It is, on the contrary, a revolutionary plea for a transvaluation of all Western values. The author's criticism of the schools of Britain is but a criticism of both English and American life in general—that its aim is results, and mechanical drill and praise of externals and conformity its method. As against this he sets an ideal, largely

drawn from Buddhist inspiration, in which the evocation of individuality is the end sought. This may sound fantastic, but when it is remembered that the essence of Buddhism is self-realization as opposed to the externalism of the West, and that even our Western religious teachers are beginning to see that the development of the "inner life" of the individual is the necessary antecedent to all true social growth, Mr. Holmes will perhaps not be considered too far off the track. While his chapters on a school in Utopia will interest teachers, his book as a whole will appeal to all to whom the inner life is a reality or an aspiration, and over whose souls Mammon does not hold undisputed sway.

A handbook
to the Berlin
art galleries.

Outside of Italy, the best place to study Italian art is Berlin; also, to study German, Dutch, and Flemish art the best place is Berlin. Many other cities exhibit greater single masterpieces and larger collections, but no other furnishes us so complete an opportunity to trace the history of art chronologically and comprehensively. Therefore the Berlin galleries have come to be recognized as the best *student* galleries in Europe. In the five buildings that constitute what is known as the museum group, the re-arrangement of the art-collections is so comparatively recent that the old guide-books are quite out of date. Hence, Mr. David C. Freyer's volume on "The Art of the Berlin Galleries" (Page) is sure of the warm welcome that it deserves. It is entertainingly and sympathetically written, and its forty-seven illustrations are well chosen and well executed. A little more caution on the part of the author, however, would have made the book even better. For example, he should not have attributed seven pictures to Botticelli, when only two have the warrant of the best authorities; he should have avoided repeating certain traditions which modern inquiry rejects. But in general, both in its method and its matter, the book deserves a place in the admirable series of which it forms the twelfth volume—"The Art Galleries of Europe."

BRIEFER MENTION.

Schiller's "Don Carlos" has been most elaborately edited by Dr. Frederick W. C. Lieder for the "Oxford German Series" of Mr. Henry Frowde. Upwards of three hundred pages of editorial matter accompany the text, considerably outweighing it in volume.

Mr. S. E. Forman's "Advanced Civics" is one of the best text-books with which we are acquainted, a fact which creates a favorable presumption for his new work, "The American Republic" (Century Co.), prepared for somewhat younger students. The plan of the two works is the same, although the new one has the advantage of being illustrated.

As a by-product of the system of exchange professorships between American and German universities, we now have the beginnings of a "Bibliothek der Amerikanischen Kulturgeschichte," under the joint editorship of President Nicholas Murray Butler and

Dr. Wilhelm Paazkowski. The first issues of this series (Berlin: Weidmann) give us a translation of Senator Lodge's "Washington," in two volumes, and "Die Amerikanische Literatur," being the course of sixteen lectures given by Professor C. Alphonso Smith a year ago at the University of Berlin.

The series of booklets called "New Tracts for the Times" (Moffat) seem to concern themselves mainly with the problems of eugenics. We note the receipt of the following issues: "The Declining Birth-Rate," by Dr. Arthur Newsholme; "The Method of Race-Regeneration," by Dr. C. W. Saleeby; and "The Problem of Race-Regeneration," by Mr. Havelock Ellis.

The selection of "Early English Poems" (Holt), made by Messrs. Henry S. Pancoast and John Duncan Spaeth, provides the student with a large amount of material antedating the seventeenth century. It supplements Mr. Pancoast's "Standard English Poems," which begins with Spenser. The selections from Old English are translated, and those from Middle English modernized.

The demand for Spanish texts seems to be on the increase, and the supply keeps pace with it. Messrs. Henry Holt & Co. have just published these three volumes: "La Coja y el Encogido," by Juan Eugenio Hartzenbusch, edited by Dr. J. Geddes, Jr.; "Consuelo," by Adelardo López de Ayala, edited by Dr. Aurelio M. Espinosa; and a volume of "Romances Escogidos," edited by Dr. S. Griswold Morley.

Professor Dowden's book on "Shakespeare: His Mind and Art," though written nearly forty years ago, when the author was comparatively a very young man, took from the first a high place among works of Shakespearean criticism, and repeated editions testify to its soundness and vitality. A reprint of the latest edition is now issued by Messrs. E. P. Dutton & Co. under the name of the "Author's American and Colonial Edition."

The late Miss E. F. A. Baumgartner, a Swiss lady living in England and devoting herself to many philanthropic works, amused her old age with the compilation of a birthday book, which is now published by Messrs. W. Heffer & Sons, Cambridge, England, under the title "A Medley of Birthdays." A date to a page is the rule, and each page gives quotations from one or more famous people who were born upon the day assigned to it. It is a good idea, and intelligently carried out.

The "Lyrical Ballads" of Wordsworth and Coleridge, reprinted in type facsimile from the original edition of 1798, and edited by Dr. Harold Littlehale, is published by Mr. Henry Frowde, and is one of the most desirable volumes of the Oxford reprints. Another new volume in this collection contains "Hurd's Letters on Chivalry and Romance" (1757) and his "Third Elizabethan Dialogue" (1759), edited by Miss Edith J. Morley. Hurd was one of the heralds of the romantic revival in criticism, but his work has become wellnigh forgotten.

During the past year or two a number of texts for class-room use have been contributed by the younger group of American psychologists. "A System of Psychology," by Professor Knight Dunlap of Johns Hopkins University (Scribner), is the most recent. Like its predecessors, it adds little to the vitality or to the extent of resources available to the instructor. It shows independence of treatment and definiteness of view; yet it lacks the larger grasp of the field of mind and of the conditions of approach thereto set by the student's own psychology. In addition, this text suffers from its cavalier treatment of the views of others, and from a

neglect of perspective that transforms a critical defect into a practical obstacle. Yet its moderate merits give it a creditable place among books in its field.

"A Selected List of Books Recommended by the Ontario Library Association for Purchase by the Public Libraries of the Province" is continued in the current quarterly Bulletin of the Ontario Department of Education. The titles in this instalment are those of books issued in the latter part of 1910 and the first half of 1911, and are given rather by way of suggestion than unqualified recommendation. The list follows the Dewey classification, gives publishers' names and prices, and contains about six hundred entries. It is intended especially for smaller libraries, but could hardly fail to be of service in the order department of any library.

Recent reactionary movements in Mexico have necessitated a revision of the numerous books on that country published during the past twenty years. The first of these revised surveys to appear is Mr. N. O. Winter's "Mexico and her People of To-day" (L. C. Page & Co.), originally published in 1907. To the matter in the original edition the author has added a very conservative account of the passing of the Diaz régime, together with chapters on a hitherto neglected region in and beyond the Sierras; and the entire book has been revised to bring it into accord with present conditions. Its wealth of illustrations has been considerably increased; and altogether it now forms an admirable survey of an exceedingly interesting country. The author is wisely reticent upon the political future of Mexico.

"The Education of Self" (Funk & Wagnalls) is a new translation of Dr. Paul Dubois's book formerly issued under the title, "Self Control and How to Secure It." The work has no high intrinsic merit of special appeal to English readers to justify this reissue. It is a readable but discursive survey of the moral grounds of self-control, and the attitudes through which it may be facilitated. It is far inferior to Payot's "Education of the Will," with which it invites comparison. Works of this kind are conditioned by subtle relations of author and public that make the vernacular address and range of illustrations much more effective than the transferred medium of an alien mental environment. In the present instance the original is a creditable but not a notable contribution.

Niagara and its associations form the subject of a volume, issued as number fifteen of its publications, by the Buffalo Historical Society. The secretary of the society, Frank H. Severance, Litt. D., is the author, and the title of the work is "Studies of the Niagara Frontier." The attractive table of contents is as follows: "A Familiar Foreword.—Early Literature of the Niagara Region.—Nineteenth Century Visitors at Niagara who Wrote Books.—The Niagara Region in Fiction. A Dreamer at Niagara: Chateaubriand in America.—The Niagara in Art.—John Vanderlyn's Visit to Niagara in 1802.—The Niagara in Science.—Two Early Visitors.—Historical Associations of Buffalo.—From Indian Runner to Telephone.—Some Thanksgiving Contrasts.—On the Niagara Frontier with Harriet Martineau.—History That Is n't So." Many hitherto unpublished manuscripts, including John Vanderlyn's journal of his tour in 1802, and a long letter written by Harriet Martineau at Niagara Falls in 1834, are printed in the book. If the electric power companies are to continue their commercialization of our great cataract, it will be some satisfaction at least to have this record and memorial of what it once was in the eyes of distinguished visitors.

NOTES.

A "Yale Book of American Verse," edited by Professor Thomas R. Lounsbury, and presumably patterned after the famous Oxford anthology, is in active preparation at the Yale University Press.

"A Butterfly on the Wheel," a novel by Mr. G. Ranger Gull based on the successful play of the same title now running in New York, is announced for May publication by Messrs. William Riekey & Co.

"Some Unpublished Documents relating to Poe's Early Years" is the title of an important article by Professor Killis Campbell, of the University of Texas, published in "The Sewanee Review" for April.

Mr. J. D. Beresford, whose "Early History of Jacob Stahl" attracted wide attention last year, has nearly ready a sequel to that story, which Messrs. Little, Brown & Co. will publish this month under the title, "A Candidate for Truth."

It is interesting news that the Earl of Lytton is writing a biography of his grandfather, the famous novelist. The Life by the late Lord Lytton—"Owen Meredith"—covered only half his father's career. This, therefore, will be at once a sequel and a work full of entirely new material.

"The Heritage of Hiroshige: A Glimpse at Japanese Landscape Art," by Miss Dora Amsden (author of "Impressions of Ukiyo-ye") and Mr. John Stewart Happer, is announced by Messrs. Paul Elder & Co. Mr. Happer's important discoveries concerning the Hiroshige seals are included in the book, with facsimiles of the Zodiacal Seals or Cycle Ciphers.

The fifteenth and concluding volume of the important "Catholic Encyclopedia," published by the Robert Appleton Company, will be ready during the coming autumn. In addition to covering its special ground to the last of the alphabet, it will contain departments devoted to criticism of the earlier volumes, corrections, commendations, biographies of the contributors, and an index.

An important magazine feature of the month is the first instalment, in the May "Century," of "Everybody's Saint Francis," by Dr. Maurice Francis Egan, our present minister to Denmark, and former professor of English Language and Literature at the Catholic University of America. The illustrations, including several in color, are the work of the noted French illustrator, M. Boutet de Monvel.

There has been much speculation as to the authorship of "The Autobiography of an Elderly Woman" which was published anonymously by Houghton Mifflin Co. last autumn. The publishers have just announced that the author is Mrs. Mary Heaton Vorse, whose other books, "The Very Little Person" and "The Breaking in of a Yachtsman's Wife," as well as her frequent magazine stories, have made her name well known.

Dr. Isaac K. Funk, president of the publishing house of Funk & Wagnalls Co., died recently in his seventy-third year. He was born at Clifton, Ohio, Sept. 10, 1839, and was educated at Wittenberg College, where also he took his course in theology. From 1867 to 1872 he held various pastorates in the Lutheran church, but in 1876 gave up the cure of souls for the publishing of books. The other member of the now well-known partnership, Mr. A. W. Wagnalls, joined him in 1878, and under Dr. Funk's editorship the house ere long be-

came prominent as the originator of the "Jewish Encyclopedia," "The Voice," "The Homiletic Review," "The Missionary Review," "The Literary Digest," and, foremost of all, "The Standard Dictionary." Dr. Funk did a great deal of useful work as editor, author, and publisher. His own writings include "The Next Step in Evolution," "The Widow's Mite and Other Psychic Phenomena," and "The Psychic Riddle."

Sir Charles Dilke's forthcoming biography should be one of the most interesting works of its kind—when it appears, which may not be for some time, as the announcement is just made that publication will be postponed until after Mr. Joseph Chamberlain shall himself have become a fit subject for a complete biography. In other words, the life and letters of Sir Charles, now in preparation, will contain correspondence, said to be voluminous and piquant, between Sir Charles and Mr. Chamberlain, as also between Sir Charles and Mr. Gladstone, which it is deemed inadvisable to publish within the lifetime of any one of the persons concerned.

Announcement has been made at the University of Chicago of a new system of retiring allowances for professors or their widows. A fund of \$2,500,000 taken from the \$10,000,000 Rockefeller gift of 1910 has been set aside for this purpose. This pension system will grant to men who have attained the rank of assistant professor or higher, and who have reached the age of sixty-five and have served fifteen years or more in the institution, 40 per cent. of their salary and an additional 2 per cent. for each year's service above fifteen. The plan also provides that at the age of seventy a man shall be retired unless the Board of Trustees specially continues his services. The widow of any professor entitled to the retiring allowance shall receive one-half the amount due him provided she has been his wife for ten years.

With the death of Justin McCarthy at Folkestone, England, on April 24, a long and productive and useful life came to a close. Mr. McCarthy was born in Cork, on November 22, 1830. After securing a private education, he entered the field of journalism, in his native city, at the age of eighteen; and with that profession he has been actively and honorably associated ever since. Entering the House of Commons in 1879, he at once attained a prominent place in the Irish Home-Rule Party, becoming in 1886 vice-president of the Irish National League. After the deposition of Parnell from the leadership of the Home-Rule Party in 1890, McCarthy was selected as its Parliamentary chief, retaining the post until 1896. In 1868 he came to America for an extended tour of the country, remaining here three years, during which period he was a frequent contributor to our leading magazines and for a time maintained a nominal editorial connection with "The Independent" of New York. A second and briefer visit to this country was made in 1886. Mr. McCarthy was a prolific writer of fiction, but it is through his serious historical works that he will be longest remembered. These include "The History of Our Own Times," "A History of the Four Georges and William IV.," "Life of Sir Robert Peel," "Life of Pope Leo XIII.," "The Story of Gladstone's Life," "Modern England," "The Reign of Queen Anne," and "Portraits of the Sixties." His autobiographical "Reminiscences," published in 1899, have within the past month been supplemented by a volume of "Irish Recollections," covering in greater detail and with no less charm the writer's earlier life.

EDUCATIONAL BOOKS OF THE SPRING SEASON.

The following classified list comprises the chief educational publications of the present Spring season,—those issued since February 1, and those to be issued during the next few weeks. It is believed that this list, constituting as it does a classified summary of the more important educational publications of the season, will prove of value and interest to educational workers.

EDUCATIONAL THEORY AND PRACTICE.

- The Social Aspects of Education, a book of sources and original discussions, with annotated bibliographies, by Irving King.—Outline of a Course in the Philosophy of Education, by John Angus MacVannel.—The Century and the School, and other educational essays, by Frank Louis Soldan.—Outlines of the History of Education, by William B. Aspinwall.—Great Educators of Three Centuries, by Frank Pierpont Graves.—Thoughts on Education, chosen from the writings of Matthew Arnold, edited by Leonard Huxley.—Outlines of School Administration, by A. C. Perry, Jr.—All the Children of All the People, by William Hawley Smith.—Better Schools, by the late B. C. Gregory.—The Teachers' Professional Library, edited by President Nicholas Murray Butler, new vols.: The Teaching of Physics, by C. Riborg Mann; The American Secondary School and Some of Its Problems, by Julius Sachs.—The Meaning of Education, by Nicholas Murray Butler, new edition, revised, enlarged and rewritten.—Principles and Methods of Teaching Reading, by Joseph S. Taylor.—The Teaching of Mathematics, by Arthur Schultze. (Macmillan Co.)
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LIST OF NEW BOOKS.

[The following list, containing 100 titles, includes books received by THE DIAL since its last issue.]

BIOGRAPHY AND REMINISCENCES.

The Promised Land. By Mary Antin. Illustrated. 8vo, 373 pages. Houghton Mifflin Co. \$1.75 net.
Marcus Alonso Hanna: His Life and Work. By Herbert Croly. Illustrated. 8vo, 495 pages. Macmillan Co. \$2.50 net.
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A Chautauqua Boy in '61 and Afterward. Reminiscences by David B. Parker. Edited by Torrance Parker; with Introduction by Albert Bushnell Hart, Ph. D. Illustrated, 8vo, 385 pages. Small, Maynard & Co. \$3 net.

The Life of Dr. D. K. Pearsons, Friend of the Small College and of Missions. By Edward F. Williams. Illustrated, 8vo, 308 pages. Pilgrim Press. \$1.25 net.

The Smoked Yank. By Melvin Grigsby. Revised edition; illustrated, 8vo, 251 pages. Sioux Falls: Cataract Co.

HISTORY.

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A History of French Literature. By C. H. Conrad Wright. 8vo, 964 pages. Oxford University Press. \$3 net.

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